

The Japan Christian Quarterly

Sponsored by the Fellowship of Christian Missionaries

RAYMOND P. JENNINGS, Th. D., *Editor*

Volume XXV

Januray, 1959

Number 1

Protestantism in Japan: The Yokohama "Gateway"

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THE JAPAN CHRISTIAN QUARTERLY

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Business communications and all correspondence concerning subscriptions and advertising should be sent to the publisher, *The Japan Christian Quarterly*, Kyo Bun Kwan, 2 Ginza, 4-chome, Chuo-ku, Tokyo, Japan, *Attention:* Mr. Shotaro Miyoshi.

Subscription rates:

Single copy ¥300.

Yearly Subscription in Japan ¥1,000, *Overseas* ¥1,260 or \$3.50 or £1/5/0.

One gift subscription with your own subscription in Japan ¥800, *Overseas* ¥1,060.

The President's Page

A Message from the President of F. C. M.

Brethren in Christ,

Greeting at the opening of the Centennial Year of Protestant Christianity in Japan. This is a year which should bring a new note of thanksgiving to the hearts of us all, as we consider afresh the mighty work of redemption which God has wrought in this land during the past century. What a privilege is ours to be called as servants of Christ to join the noble army of witnesses who have proclaimed His Gospel and been obedient to His Commission in this nation! Surely we each shall resolve to apprehend anew the full scope of Christ's work in Japan during the past one hundred years. Through the Centennial issues of our *Quarterly*, it is hoped that we shall gain fresh insight into the history of Japan's Christian Movement and obtain incentive to still deeper study of the significance of the past for our present service to Christ.

Yet this is not a year for mere self-congratulation. It is a year for frank re-examination of our heritage and of ourselves. What have been the major handicaps, weaknesses, failings of the Christian work in Japan? In this culture and environment, why has the Church not shown the growth which we all so earnestly long to see? Why has there been no great awakening, no mighty moving of the Spirit? We shall find the answers only through unrelenting grappling of mind and deep searching of soul. May this year find us often gathered together with our fellow-missionaries in groups large and small, wrestling with the great issues which face Christ's Kingdom in this land, and waiting humbly, expectantly for His Spirit to enlighten and revitalize us.

And certainly this is a year for proclamation of the Gospel with unprecedented vigor and compassion. As the nation turns its attention to the Church at this significant landmark in its history, may it not hear the boasting of self-accomplishment but the clear and certain sound of the Gospel, the power of God unto salvation. With courage and imagination, let us lend our strength to the Centennial evangelistic efforts both of the particular church of which we are a part and of the larger Christian fellowship.

It is upon these themes of praise, penitence, penetration, and proclamation that plans are being made for our *FCM* Centennial Conference. Full details will be announced in the next issue of the *Quarterly*. But right now write these dates on your calendar: *FCM Centennial Conference, July 21-24, on the campus of the International Christian University.*

Soon you will receive a communication concerning your membership in the *FCM*. Give it your immediate attention, won't you, and encourage your missionary friends to do the same? Why not make permanent membership in the *FCM* one of your Centennial reso-

lutions? You will not only reap personal benefits in better annual conference programs and an increasingly effective *Quarterly*, you will be witnessing to the fellowship which is ours in Christ, both with those saints who have gone before us and those who serve Him now in this land in missionary service.

Yours that Christ may claim Japan in the coming century,

James Cogswell

Editor's note: It is the desire of *JCQ's* Editorial Staff to strengthen the ties that the *Quarterly* has with the Fellowship of Christian Missionaries and, through its pages, to strengthen the ministry of the Fellowship. With this in mind beginning with this first issue of the Centennial Year a feature entitled *The President's Page* is added and will be included in the *With The Missionary Fellowship* section of the *Quarterly* in subsequent issues. Through this page it is hoped to keep our readers informed of activities, plans, and other important news of *FCM*.

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The Editor's Exegesis

JCQ as represented by its Editorial Staff is planning the 1959 volume—*JCQ*'s twenty-fifth—with the significance of the year to Japan's Protestants in mind. Our purpose is somewhat double—barreled: To review in survey fashion the past century of activity, endeavoring, where possible, to introduce material hitherto unpublished, or at least not available in English, and to probe the events and results of that century of activity with an eye toward the way ahead for the Christian movement. This is, it should go without saying, a big order and one that could not possibly be filled in an exhaustive or comprehensive way in the limited pages of this journal. The purpose, therefore, is to provide material that will give new insights, add to the growing store of knowledge of the past, and provoke both discussion and further investigation of the problem of relating the Christian message to the life of men and women in the Japanese cultural setting.

To achieve this purpose a few arbitrary "pegs" on which to hang the "garment" to be made have been selected. The general theme might be given as "The Gates of Japanese Christianity." Within this general theme four particular "gates" are to be considered: The Yokohama gateway, the Kumamoto gateway, the Sapporo gateway, and, finally the outward gate, that is, the Japanese Church as a missionary Church moving out beyond the confines of the islands themselves.

It has been reported, though it is hard to believe, that a missionary of some twenty years of service in Japan made inquiry in a Tokyo headquarters office recently; "When and where can one hear this Kumamoto *band*? I've often heard about them. I want to hear them before I return home." It is to be hoped that the story is apocryphal but it is not beyond the realm of possibility that such uninformed people serve in the missionary ranks! It should be general knowledge that the Protestant movement developed primarily, though certainly not exclusively, in three early centers: Yokohama, Kumamoto, and Sapporo. Each of these "bands" had their distinct characteristics, developed particular emphasises, and have left an original mark on the total movement in Japan. *JCQ* hopes to focus on these "bands" in three successive issues.

In the final issue of the Centennial Year, *JCQ* desires to focus on the new "band" that is taking shape today—that band of men and women who have caught the vision of making the Japanese Church a *missionary* Church by reaching out into Asia, the South Pacific, even other geographical areas, with the Gospel.

The present issue is built around the Yokohama band—the first "gateway" of Protestantism. Two men have been particularly helpful in creating the issue both by providing material and making suggestions. These men, introduced in the page listing "Our Contributors", are leaders of the Institute for the Study of Japan's Protestant History of Kanto Gakuin University, the only Institute of its kind in Japan known to the Editorial Staff. This

Institute, more than just a study group (*gakkai*) interested in Protestant History, was begun in 1957 as an outgrowth of a long existing study group. It has assembled a rare and valuable collection of materials relative to Protestant History, especially in the Yokohama area, and this is now housed in the Kanto Gakuin University Library. These two men, Professors Michio Takaya and Chiyomatsu Katakozawa, are both well known scholars and writers in their field. Mr. Takaya, long associated with Kanto Gakuin and, during the war years, with Meiji Gakuin, is a specialist on Dr. J. C. Hepburn. Mr. Katokozawa, also a Kanto teacher, is active in the leadership of the Japan Federation of Y.M.C.A.s and his book *The One Hundred Year Path of Protestantism in Japan (Nihon Shinkyo Hyakunen no Ayumi)* was recently published by the Y.M.C.A. in commemoration of the forthcoming Centennial. The other writings of these men are listed elsewhere but a special word of appreciation is due here. Readers will doubtless appreciate the articles of these men.

This issue is also honored with the contributions of two men named Watanabe. It is said that the name Watanabe is the "Smith" of Japan. If this be the case there is nothing common about these two men except their name! Dr. Zenda Watanabe's treatment on the cultural impact of the Church deserves the attention of every missionary in Japan. Written by a man whose life has spanned a good part of the Protestant Century it is an *extraordinary* piece of material. The other Japanese "Smith" writes on a closely related theme but from a different point of view—that of the complex character of Japanese culture. This article, the second part of which will appear in the next issue, should meet an often expressed desire of the newer missionaries.

The article of missionary Rendell Davis, while not directly related to the theme of the issue, encouragingly points the direction to a fuller comprehension of the Gospel itself—the thing the editorial holds to be the "next step" into a new century.

This issue sees changes of staff and of regular features—but these shall be left for the reader to notice and evaluate for himself. The opinions and suggestions of *JCQ*'s readers are a much coveted object and the Staff would invite more reader participation. While some material for subsequent issues is "on the horizon" and a bit already in hand, the general outline given above is a venture of faith and materials and suggestions are solicited.

Yours for a Significant Centennial Year,

The Editor

Anticipated Articles in the Centennial Volume

The Japanese Church in Church History—Ken Ishihara, Honorary President, Tokyo Women's Christian College; Lecturer at Tokyo Theological Seminary.

The Theological Character of the Japanese Protestant Church—Shiro Murata, Past President Meiji Gakuin; Pastor, Yokohama Shiro Church.

Editorial

The Next Step

A Glance Backward for a Forward Look

A recent Editorial in the English language *Japan Times* warrants the attention of those concerned with the status of the Christian movement in Japan. Entitled "Hula Hooping" the editorial read in part:

The hula hoop craze is worldwide but we'd bet that nowhere have any people succumbed to it as much as the fad-loving Japanese. Young and old alike have taken to the practice of the palpitating pelvis and there's not a hamlet in the country that hasn't been introduced to the sport—all within only a few weeks. We even have a society to propagate it.

One serious question arises, though: Is this land big enough for 92 million people and their hula hoops?

Many a foreigner in Japan was doubtless amazed at the speed with which the craze spread throughout the land. Traffic was disrupted at many a corner by hula hooping youngsters (and oldsters) and there were even reports of physical injuries sustained by excessive gyrations! Reflection, however, would indicate that this was something to be expected. As the *Japan Times* aptly describes it, the Japanese are a fad-loving people. This is reflected in clothing, in buildings, and in numerous customs—as well as recreation and amusement. A few years ago it was the pin ball game *Pachinko*. Today it is hula hooping. Tomorrow it will be some even wierder diversion.

While hula-hooping was drawing the smiles of the casual observer, more momentous events were also transpiring. Newspaper headlines and mass demonstrations were attesting to the dissatisfaction of a segment of the population—it would be futile to venture a guess as to how large a segment—with the policies of the government's predominate party. First the proposal of the Ministry of Education to require evaluations of teachers in public schools (*Kinmuhyotei*) and then the effort to secure the passage of a revised Police Powers Law (*Keishokuho*) drew the fire of the Socialist Party. Excitement and confusion became the order of the day in both the public square and the Diet sessions.

The Socialist Party, right or wrong as its position may be, even though the minority party, succeeded in forcing its position on the nation by disrupting the normal procedures of democratic government by boycott, threat, and even violence. Valid though its position may be, the minority party stymied the majority party and brought the elected government to terms and compromise. Observers were once again reminded that in Japan a vociferous minority *can* exert a significant influence on the total population. Those who glibly assert that Communism could never take over in Japan would do well to consider what has happened.

But the significance of these events for the Christian Church lies in a different direction.

After a hundred years of Protestant Christian witness the total number of confessing Christians is less than 300,000—500,000 if Catholics with a longer history are included. Less than one-half of one per cent! These figures are usually quoted with a bit of chagrin and then tempered with the qualification that, after all, mere numbers do not adequately indicate the strength of a movement. The Christian influence in Japan is far out of proportion to its numerical strength. This has a degree of validity and that should not be forgotten. This was recently attested to by the fact that the Welfare Ministry in honoring some 53 foreigners who had made a contribution to the "social welfare" of the nation, selected an overwhelming majority of missionaries with service of over twenty five years. However, thoughtful consideration of *all* the issues involved, including the character of the Japanese people, leaves room for important questions to be raised.

In the first place, considering the fact that Japanese are a fad-loving people, is it not fortunate that Christianity has not taken the nation by storm? Many would wish that the Christian message might lay hold of Japanese hearts and spread like wild-fire throughout the islands. For Christians to hope for less would be to deny the essential nature of their *evangel*. And yet, if this were to happen in terms of a fad that swept the nation off its feet, the results could be disastrous for both the nation and the Church.

The truth is that the Christian movement has withstood the danger of popularization at least twice in its history. In the very early days when missionaries first began to reach the shores of Japan the *possibility* of Christianity sweeping the nation was a reality. The time was ripe. The old order was in decay and disrepute. Many were seeking for a new way of life and new modes of thought. There was a vacuum that struggled to be filled. Christian faith and Christian culture might have filled that vacuum, at least in a superficial way. Those who had been uprooted in the Meiji Restoration, especially the *samurai*, turned interested eyes toward Western "Christian" culture but, by default, or circumstance, or, possibly, Divine Providence, the Church did not take "hold" of the majority of those who were seeking something "new". With the Japanese character, as Masao Murayama has pointed out in his *Thought of Japan, (Nippon no Shiso)*, being superbly gifted in adopting fragments of very conflicting ideologies and holding them simultaneously in a crazy-quilt pattern of illogical (at least *un-logical*) relationship, perhaps this was not only inevitable but fortunate.

When World-War Two came to an abrupt end and Japan was ready again for revolutionary changes, Christianity, the religion of the conqueror, had a second opportunity to capture the nation. But the period of popularity of Christianity came and went—almost unnoticed save in missionary newsletters and mission board publicity—without any tremendous development in the Church. The "open door" served as a means of admitting a semblance of political democracy into Japan and an increasing understanding of Japan out into the Western world; but the Church, if it passed through the door at all, did not make full use of the opening afforded. Only the hindsight of a generation or two hence will be able to evaluate this as "good" or "bad", but certainly the interest in Christianity now, almost fourteen years after the surrender, is more genuine, more promising, and far more balanced, than that of

the immediate post war period.

What the Church has failed to utilize, perhaps rightly so, is what Maruyama, as a Japanese social-political philosopher, has noted as the Japanese predisposition to primitive sensationalism. Other groups including the Socialist Party are making political capital of this. The Japanese are awed by the spectacular. Parades and public demonstrations not only attract attention but they have a subtle influence on the popular thinking of the populace. The remonstrative minority wields almost unlimited power in this nation often inaccurately considered *unemotional* and *unresponsive*. The Christian minority has exerted a significant influence in a quiet though effective way. This same minority *could* have, (and still can), accomplish considerably more if it were more aggressive, better equipped, and more inclined to capitalize on the available techniques of propaganda. The Christian movement could have, with more deliberate planning and coordination, not simply influenced but actually infiltrated the nation.

But these are the concerns of the past. This type of thinking is prefaced by the little word *if*, and is better left for parlor speculation. The fact is that this type of thing has *not* happened. Christianity has not swept the nation; it has not become a fad or fashion. The process of Christianization which won the Roman Empire and mass conversions such as made the *initial* Christian impact on Europe have not been known here. To some this may seem regrettable. To others it may well be reason for thanksgiving as Japanese Protestantism faces its second century. The vital question is not that which concerns the *ifs* of the past but rather that which squarely faces the future.

The year 1959 will be for Japanese Christians a year of celebration. Pride and praise will be the order of the day. This is not to be lamented. The Japanese Church in the midst of its Centennial celebration will also find a place for introspection and critical review. Its leadership is well aware of past shortcomings. Missionaries, as they join the celebration of the past attainments, must neither be exceedingly proud or unthoughtfully critical. This is no time for either the black-slapper or the debunker. The record of the past will stand without either. The missionary must strive to keep a balance between pessimistic apologies for past failures and over optimistic prognosis of the immediate future. In the midst of celebration and introspection he must point the way toward a fuller comprehension of the Christian Gospel itself.

The Christian Gospel is the "religion" of God's constant Self-revelation to man. From that beautiful account in Genesis of God's reaction to man's sinful action, where it is recorded of Adam and Eve that "they heard the voice of the Lord God walking in the garden in the cool of the evening", until in Revelation it is recorded that John heard on the isle of Patmos "a great voice as of a trumpet", the Bible is a record of God speaking to men. And even though there are those who would dismiss it as being too anthropomorphish there is perhaps no better way to define the essence of the Gospel than to say that it is God seeking man, not simply *vice versa*. In effect when God walked down the stairway of heaven at Bethlehem to lay a babe, the Word became Flesh, in a manger in a stable, God entered human history in a new and unique way. The world has never been the same since that event. In

that event culture, race, even human history itself was transcended. God in Christ had reached out to man to redeem him.

By this event, oriented in the very nature of God, the missionary movement was inaugurated in terms of Christian witness. Men have never fully fathomed the depths of this act of Self-revelation. It has been appropriated, accepted, discussed, debated, investigated, invoked, and, on occasion, doubted, denied, imprecated and inately rejected—but it has never been disproved and never escaped. It is the supreme influence and the immutable factor in human history. It is the message entrusted to the missionary and to the Christian Church.

Now the missionary in Japan endeavoring to witness in a pagan culture (no less pagan because it is modern) and striving to function as part of, or at least in cooperation with, an indigenous Christian movement, will find that a fuller knowledge and deeper appreciation of that culture will help him; he will discover that more intimate contacts with the people of that culture will make his ministry more effective and enrich his own understanding of his own culture, perhaps of the Gospel itself; he will realize, if he has the will to do so, that patience, possibly even compromise (so called), with the Japanese "way" will win for him more willing listeners and open greater vistas of service;—but not one of these things will ever achieve for him what a fuller comprehension of the Gospel itself (*"sono mono"*) will do. New techniques, better understanding, increased appreciation, these things will help, but never substitute for, his total involvement in the Gospel. In fact, these things are actually only aspects, by-products, necessary accruments, of such involvement.

Looking back over the last century and confronting the next century, the missionary will want to read, to study, to probe. He will want to analyse the past and, in the light of his discoveries, plan for the future. But, most of all, he will want to find himself constantly kneeling with the shepherds in Bethlehem and confessing with the soldier at the foot of the cross "For a certainty this was the Son of God."

Christianity is no fad; it can never ultimately be accepted superficially. Nor can a minority of Christians prematurely force their morality or their ways upon a nation permanently; they must patiently labor to share the Gospel with every single individual in that nation. If this has not been accomplished in the past century it may not be achieved in the next. But in God's eyes a thousand years are but a day, a century is but a fraction of eternity, and He has called us to share in that eternity. The *next* step is, as it has always been, the step it takes to meet God in a personal creative and redeeming encounter.

R.P.J.

The "Gateways" of Protestantism into JAPAN



SAPPORO

A group of earnest Christians owing much to the influence of Dr. W. S. Clark . . . with a strong moral emphasis — Puritanism . . . orthodoxy . . . concern with cultural relationships . . . indigenous Christianity . . . non-Churchism . . . Uchimura, Nitobe, Miyabe, Sato, Ito, Oshima, Kuroiwa . . . *et al.*

YOKOHAMA

A group of leaders influenced by early missionaries like Hepburn, Ballagh, Verbeck, Samuel Brown and Nathan Brown . . . a strong tendency toward union work . . . social concern . . . Reformed theology . . . organizational emphasis . . . educational work . . . Uemura, Ibuka, Okuno, Inagaki, the Hoshinos, Honda, Oshikawa, Kumazawa . . . *et al.*

KUMAMOTO

A group receiving its initial impetus from Capt. L. L. Janes . . . ethical emphasis . . . liberal theology . . . Congregationalism . . . Ebina, Shimomura, Miyasawa, Yokoi, Ukita, Kanamori, Kozaki . . . influenced by Jo Nijijima.

The "Gate" Outward

After a century of development the Japanese Church shows new signs of an outward thrust into Okinawa, the Philippines, Southeast Asia . . . participation in World Christianity is increasing . . . definite plans and programs of missionary activity . . . preparations for facing the next century as a "sending" Church.

The Japanese Church is a mixture of many streams and many influences. Its history is both colorful and rich and argues well for a future of significant witness.

Map by Michio Fujiwara

Introducing its Centennial Year Volume JCQ presents to its readers this special article written by an eminent scholar of Japanese Christian history. Here is traced the general outline of how the first century of Protestant Christian activity began....

The Historical Origins of Protestant Missions in Japan*

MICHIO TAKAYA

The earliest missionary activities of the American Board of Commissioners for Foreign Missions throws light upon the historical background of early Protestant Missions in Japan. In 1828, at the residence of William Ropes, an earnest Christian member of a Congregational church near Boston and a member of American Board, a prayer meeting was held for foreign missions. On that occasion an offering was taken in a bamboo basket. A brilliant idea flashed upon those in attendance that the money should be used for a Japanese Mission, even though it was then quite impossible to start such missionary work in feudal Japan, as she was under a strict policy of national isolation, and had closed her door to all foreign countries.

The Earliest Efforts

In the summer of 1837, the American ship "Morrison", of Talbort Oliphant Company sailed from Macao into Yedo Bay and anchored off the shore of Nobihama, near Uruga. The chief aim of this voyage was to return seven Japanese ship-wrecked sailors to Japan and through this kindly gesture toward the Japanese to effect, perchance, more friendly relations between Japan and America in commercial intercourse. On board the ship were Mr. King, manager of Oliphant Company and his wife, Dr. Karl Gutzlaff, German missionary and official interpreter of the British Government in China, Peter Parker, medical missionary of the American Board, and S. Wells Williams, printer of the American Board at Macao, and the above mentioned seven Japanese. The ship was fired—on by the Japanese from the shore and fled under the attack, going to Kyushu. There again the ship was threatened by the officials of Satsuma clan, and sailed back to Macao, to the disappointment of the seven Japanese.

Dr. Karl Gutzlaff had already translated John's Gospel and the Epistle of St. John into Japanese (in *Katakana* Characters) and printed it at the mission press of the American Board in Singapore in May, 1837. As there was some delay in the transportation from

* JCQ is aware that there is a degree of duplication between this article and other articles in this issue but, because of the significance of both the material and the writers, feels that no harm is accomplished in such duplication. The reader will also note whereas the present writer has frequently omitted the full names of persons mentioned that these will be found elsewhere in the issue.
ED.

Singapore to Macao, and these portions of the Japanese Bible came too late, the "Morrison" sailed for Japan without bringing these. This translation of John's Gospel was the first translation of the Bible into Japanese, even though it was not a good literary work.

S. Wells Williams, regained his own printer's work at Macao, and studied the Japanese language with the help of some of these Japanese. The voyage of the "Morrison", though it seemed to be a failure, gave impetus not only in moulding public opinion of the Japanese people toward opening the country but, also, called the public attention of the American people and the United States Government to the problems of opening the closed door of Japan.

In 1853, Commodore Perry came to Uraga and the next year came again to Kanagawa and concluded a treaty with Japan. Then Townsend Harris succeeded in concluding a commercial treaty between the United States of America and Japan in 1858, and opened Yokohama to foreign trade.

In 1858, near Nagasaki, on board the United States battleship "Powhattan", S. Wells Williams, Wood and Syle wrote a circular letter to three mission boards in the United States of America (Episcopalian, Presbyterian and Dutch Reformed Churches) appealing to them to send missionaries to Japan, and thus stirred several American churches to send missionaries to Japan.

In May, 1859, Rev. Liggins, and in June, Bishop C. M. Williams, changed their mission fields from China to Japan and settled in the Buddhist temple "*Sōfukuji*" (崇福寺). Both of these men were missionaries of the Episcopalian Church of the United States of America. On the 18th of October and on the 1st. of November of the same year, Dr. J. C. Hepburn and Dr. S. R. Brown came to Kanagawa, and settled in an old Buddhist temple "*Jobutsuji*" (成仏寺). Dr. Simmons also came to Kanagawa with S. R. Brown and lived in "*Sokoji*" (宗興寺), but resigned as a missionary of the Reformed Mission and worked as a doctor of the municipal office in Yokohama, later founding *Juzen* Hospital. Rev. G. F. Verbeck of the same mission board landed at Nagasaki on the 7th of November. In 1860, Jonathan Goble and his family came to Kanagawa and lived in a small hut which he himself built in the compound of the afore mentioned temple. In 1861, a young missionary couple James Ballagh and his wife arrived at Kanagawa and settled in the temple. Goble had come to Yokohama as a Christian sailor of the United States fleet of Commodore Perry in 1853, and took back Japanese shipwreck victim named Sentaro, also called "*Sam Patch*", to his home in New York State, and sent him to Hamilton Academy for education. Goble also entered Theological Seminary and returned to Japan in 1860 as a free missionary bringing this "*Sam Patch*" back with him. Though Goble was not a highly educated man, yet he was a very earnest Christian with devotion and enthusiasm for evangelical work and was single hearted in the work of Bible translation. Eventually he attained one of his purposes by translating the Gospel of St. Matthew into Colloquial Japanese in 1871 after many years of hardship and persevering toil, even though his translation was not said to be appreciated as a literary work, compared with the authorized translation of Sacred Scripture by Dr. Hepburn, S. R. Brown and Greene. Goble went back to the United States but returned to Yokohama in 1873, with a veteran Baptist missionary, Dr. Nathan Brown, who completed the translation of New

Testament into excellent Japanese. The Loo-Choo (Okinawa) naval mission and Dr. J. Bettelheim's translation of the Bible into the Loo-choo dialect and the Japanese language, should be discussed in more detail at another opportunity.

Beginnings in Yokohama

In 1863 these missionaries moved from the Buddhist temple in Kanagawa to the Foreign settlement in Yokohama where they laid the groundwork for later mission work. During these days the missionaries experienced a very precarious life amidst the political commotion and social unrest of the overthrow of the Tokugawa Shogunnate. Furthermore, they were exposed to the danger and threat of being assaulted by assassins and ruffians. They were not, however, frightened by the daily rumors of *Ronins'* assassination of foreigners, for they felt peace in the depth of their hearts, believing in the Lord's Hand and His protection from danger.

Dr. J. C. Hepburn moved from the temple to his newly built mission house and dispensary at lot No. 39 of the Foreign Settlement in Yokohama on the 29th of December, 1862. His medical work was one of mercy and clemency to the Japanese people. He did not take any money from the native patients for many years. According to his mission report he continued this medical work for more than eighteen years, from 1861 to 1879, without receiving any money from the Japanese for medical services. Such benevolent work and kindly attitude toward Japanese people left a deep impression upon the minds of the Japanese people not only in Yokohama but throughout the entire country. Beside this work Dr. Hepburn had undertaken to compile a Japanese-English dictionary, which is said to have required eight years of persevering toil and painstaking study. He had it printed by the Presbyterian Press, Shanghai, in 1866, and published it in 1867. By compiling such a literary work as this he was able to master the Japanese language thoroughly, and this enabled him to attain his hoped-for goal of translating the whole Bible, both the Old and New Testaments, into Japanese in close co-operation with other missionaries in Japan who were elected as a translation committee by the mission conference. Simultaneously with these activities Mrs. Hepburn opened an English School (thus named Mrs. Hepburn's School) at the mission lot (No. 39) in the Foreign Settlement. On the other hand Dr. S. R. Brown, and James Ballagh of Dutch Reformed Mission, with the help of Dr. Thompson, a Presbyterian missionary, made plans to organize a kind of non-denominational church which was the "ideal" type of the United Church of Christ in Japan. One of these three, S. R. Brown, was a veteran minister and through many years of experience in China, regarding the conflicts and disputes of the mission fields in China, he came to the conclusion that in Japan the Protestant churches should be one native church independent of foreign missions and without regard to denominational differences. This was called the United Church of Christ.

On March 10, 1872, in the small chapel of James Ballagh, the first Christian church in Japan was organized and established by Japanese believers at the suggestion and direction of James Ballagh, who, incidentally, served for a while at the beginning as the pastor, being elected by all of the Japanese members of the church. This Church was named in

Japanese 日本基督公会 (*Nihon Kirisuto Kokai*), The Church of Christ in Japan. It was really the United Church of Christ in Japan irregardless of sect or denominations and an ecumenical element in the history of the Protestant Church in this country. This Church addressed the following statement to the missionaries:

To the Christian Missionaries in Japan, the following is respectfully submitted—

In the third month of the year of our Lord 1872, the whole body of native believers, being assembled at Yokohama after mutual consultation with one accord established the first native Christian Church—

This church, without concerning itself in the least with any of the sects of the different foreign countries, simply makes the Bible its rule of conduct and depends only on the name of our Lord Jesus Christ.

He, therefore, whose principles exactly accord with the Bible is the Servant of Christ and our brother—and whoever not regarding sects but pitying and helping the immaturity of our infant church will teach to us the pure and perfect truth of the Bible, every such a one will be welcomed as our minister.

In all sincerity then we ask of you, the foreign missionaries and believers in the holy doctrines of Jesus, that in the name of the Lord alone, and taking the Bible as the rule of conduct, without regarding your sect, or harboring malice among yourselves, but working amicably, you would pity this our weak and little church and help its insufficiency, and would exert your strength, so as soon to bring the people of our whole land under the grace of the Lord Jesus Christ.

The above is the genuine expression of the whole church.

Respectfully submitted in behalf of the Japanese Christian Church.

The church then adopted the following statement of their faith:

RULES (OR CONSTITUTION) OF THE PROTESTANT CHURCH

1. The Holy Scriptures, being inspired, by the spirit of God, are the guide to faith and practice
2. We believe the Almighty-Father, the Maker of Heaven and earth and of all things to be the only God.
3. We believe His only Son, who being God became man, having both the natures of God and man in one person, that he our Lord Jesus Christ is the only Saviour.
4. We believe that the Holy Ghost who proceeds from the Father and the Son purifies our hearts.
5. We believe that true believers in Jesus Christ are all our perfect or universal church.
6. We believe that by Adam's Sin we have lost original righteousness.
7. We believe that in the Atonement of Christ we have received the forgiveness of sins.
8. We believe in the immortality of the soul, and in the resurrection of the body.
9. We believe in Christ's future Judgement, in everlasting bliss and eternal woe.
10. We will renounce all worship of images, and all external and fleshly lusts.
11. We will not deny our only Savior though at the peril of our lives.
12. Throughout our whole lives we will be careful to yield obedience to the persuasions of our Pastor and Elders, to walk in love with the brethren, to do whatever our religion enjoins and to observe the Holy Supper of our Lord.
13. Of course we will honestly and peacefully teach men to reverence superiors and those in authority and to show filial piety to parents.
14. We will do all things as in the sight of God and not be actuated by fear of man or do violence to conscience for the sake of gain.
15. In order to observe these our vows we beg the Grace and mercy of our Lord Jesus Christ to assist our hearts.

The First Missionary Conference

On the 20th-25th of September, 1872 the first Convention of the Protestant missionaries in Japan was held in a building known as the Presbyterian Mission Chapel at lot #39 of the Foreign Settlement, Yokohama, —so called Hebonjuku (Hepburn's Private School). The chairman of the Convention was S.R. Brown, and at the Convention three resolutions were passed. The most important subject was the organization of native churches, and the following resolution was unanimously adopted:

Whereas the church of Christ is one in Him, and the diversities of denominations among Protestants are but accidents which, though not affecting the vital unity of believers, do observe the oneness of the Church in Christendom and much more in Pagan lands, where the history of the divisions cannot be understood: and whereas we, as Protestant missionaries, desire to secure uniformity in our modes of evangelizations so as to avoid as far as possible the evil arising from marked differences, we therefore take this earliest opportunity offered by this Convention to agree that we will use our influence to secure as far as possible identify of name and organization in the native churches in the formation of which we may be called to assist, that name being as Catholic the Church of Christ, and the organization being that where in the Government of each church shall be by the ministry and eldership of the same with the concurrence of the Brethren.

The second problem was the need and importance of theological education for the native ministry, and a resolution concerning this was passed at the convention without any opposition.

Bible Translation

The third problem to be settled at this Convention was to recommend the appointment of a committee for the translation of the sacred Scriptures into the Japanese language. S.R. Brown was elected as chairman and Dr. Hepburn and Dr. C. Greene were appointed as committee members. The translation of the New Testament however, was not commenced until 1874 when Dr. Hepburn came back from a tour to United States. By 1879 all the portions of the New Testament were separately published, and in 1887 the translation of the Old Testament was completed. The celebration of the translation and publication of the whole Bible was held at Shinsakae church, Tsukiji, Tokyo, in 1888.

Jonathan Goble had as previously mentioned, independently and without any co-operation from other missionaries, translated the Gospel of St Matthew into Japanese and printed it by wooden blocks, publishing it secretly in 1871. This was the first publication of a portion of the New Testament in Japanese in this land of the Rising Sun. In 1873, Goble came again with Dr. Nathan Brown of the American Baptist Mission from the United States, to Yokohama, and built up a Japanese Baptist church. Later he separated from the Baptist Mission and worked as a pioneer colporter of the American Bible Society in Japan.

Dr. N. Brown, though very old, worked very hard at translating the New Testament, and published it in 1879, a little before the completion of the translation of the New Testament by S. R. Brown and his committee.

The Three "Bands"

In the study of the early history of Protestant Missions in Japan, the outstanding characteristics of three great movements or rivivals should be taken into consideration. These have been called the Yokohama *band*, the Kumamoto *band* and the Sapporo *band*. These three movements each had outstanding characteristics. The "Sapporo" band was rather Puritanistic and quite independent while the "Kumamoto" band had a rather strong nationalistic element. But the "Yokohama" band had quite a Calvinistic element in its theological standpoint, and a strong Presbyterianism in its pattern of church organization, even though the first Japanese church was a kind of United Church of Christ and had a "non-denominational" church system as its key point.

As was mentioned previously, in Yokohama three pioneer missionaries — Dr. Hepburn, S. R. Brown and James Ballagh—worked together in educating Japanese Christians in the strong orthodox Christian doctrines, in translating the Bible, in church organization and in theological education.

Early Educational Efforts

Rev. S. R. Brown emphasized the need of theological education and, after the termination of an agreed term as the English teacher of *Shubun Kan* in Kanagawa Prefecture, he established a kind of theological class at No. 211 on the Bluff. Most of the church members of Yokohama *Kokai* (Church of Christ) and some of the students of *Shubun Kan*, mentioned above, came to study theology, Protestant Church History and so on. Among the students of S. R. Brown's theological class were men like Okuno, Ibuka, Honda, Oshikawa, Uemura Yamamoto, Kumano, Shimada and many others. Ibuka became the president of Meiji Gakuin in 1881; Honda returned from Yokohama to Hirosaki Methodist Church along with Rev. Ing, a Methodist missionary. He later became the president of Aoyama Gakuin, and then the first Japanese Bishop of the Methodist Church in this country. Oshikawa became the first president of Tohoku Gakuin and Uemura became the organizer of the *Nihon Kirisuto Kyokai*. Thus many eminent Japanese Christian leaders were educated by the noble personality and profound religious piety of Dr. S. R. Brown, while in Mrs. Hepburn's school at the dispensary of Dr. Hepburn at No. 39 of the Foreign Settlement many famous political leaders and business men were educated.

Early Efforts at Union

The first Presbyterian church in Yokohama was established by thirteen Japanese Christians at the suggestion and direction of Dr. Hepburn, and Rev. Loomis was elected as the pastor. This is the origin of the Shiloh church, Onoe-cho, Yokohama, now the largest Protestant Church in the city.

Rev. James Ballagh was really the most enthusiastic evangelist of all these missionaries. He was indeed not only the founder of the first Protestant Church, but also did a great evangelical work in the suburbs of the city. These three missionaries, Dr. Hepburn, S. R.

Brown and James Ballagh, united together for the great cause of Christianizing Japan and the Japanese people, in spite of some differences about church organization among themselves.

In 1887, three missions—the Presbyterian Mission of the United States, Scotland Presbyterian Mission, and Dutch Reformed Mission—finally united after deliberation and consultation, and named the newly founded church the “*Itchi Kyokai*”, *The United Church of Christ in Japan*. This denomination established the Union Theological Seminary on the mission lot of the Foreign settlement in Tsukiji, Tokyo, in 1877. Mrs. Hepburn’s school, S. R. Brown’s theological class and the *Senshi Gakko* of a missionary named Wykoff, were all transferred from Yokohama to Tokyo, and amalgamated into one eminent Christian educational institution, consisting of Union Theological Seminary and Union College, as the preparatory course to the Seminary. This institution later moved to Shiba, Tokyo, and since has “grown up” and developed into the present Meiji Gakuin University.

The question of a Union between churches of the *Kumiai-Kyokai* (Congregational Church) and *Itchi-Kyokai* (United Church of Christ in Japan) was considered, but finally failed after several years of consultation on both sides, and the latter was reorganized into the *Nihon Kirisuto Kyokai*, the Church of Christ in Japan, and Rev. Uemura took the leadership of that denomination. When the later Church of Christ in Japan, *Nihon Kirisuto Kyodan*, was organized in 1941, this Presbyterian denomination and all other denominations were absorbed into the new church and this newly reorganized Church of Christ in Japan may be said to have reverted back to the “ideal” type of the Church of Christ in Japan, established by Japanese Christians in March 10, 1872 at Yokohama.

SUNSET

Such beauty as this is was meant to be
Absorbed in contemplation by a mind serene,
Uncluttered by the frets and cares the day has brought,
Till, looking out into this vast unseen,
One thinks in awe of all that God has wrought.

Mary Catherine Fultz

Reformed Theologians Conclave, Osaka Christian Center

May 4-5, 1959

Here is the very interesting story of how the first Protestant church in Japan was organized, —how it struggled to maintain a “non-denominational character and met the difficulties that threatened its early existence—told by a man who has devoted years to the study of Japanese Protestantism. . .

The Beginning of the Yokohama “Public Christian Meeting”

CHIYOMATSU KATAKOZAWA*

In his book *Christianity and the Formation of Modern Japan* (*Kindai Nihon no Keisei to Kirisutokyo*), Mikio Sumiya maintains that the emergence of modern Japan is inseparably related to Christianity and that this relationship is to be found in the character of the Meiji era. With the collapse of the *bakufu* military government the *samurai* endeavored to escape from their adverse conditions by turning to the cities near the ports that were open to Western influences. They realized the necessity of appropriating Western culture. They began by attempting to learn English from foreign missionaries without accepting their Christian faith. The missionaries, forbidden to teach Christianity by the new government were glad to become English teachers, often in private schools, and endeavored to propagate Christianity through the avenue of English teaching. As a consequence the *samurai* who came to study English were exposed to the personalities of their teachers and, not a few, came to an understanding of Christian faith through the culture and intelligence of the missionaries. Numerous examples of this can be found in the history of Yokohama.

The Church is Organized

Missionaries J. C. Hepburn and S. R. Brown were two Yokohama missionaries who opened their homes as private English schools. J. H. Ballagh arrived in Japan in 1861 and began teaching English at the *Takashima* School and, later in 1871, surrendered this responsibility to his younger brother in order to open a school of his own in a borrowed public hall. In this small hall, surrounded by a stone fence, some twenty young people enrolled and in so doing touched not only the personary of the man but began to explore the Christian faith. These young men seeing the earnestness of the foreign missionaries, especially as it was demonstrated in missionaries' New Year's Prayer Meetings in 1872 where the foreigners prayed for all of Japan, at the suggestion of one of their number, decided to have their own prayer meeting. The name of the man who proposed this Japanese prayer group remained unknown until Dr. Ballagh, on the eve of his departure

* Translated by Sobi Aikawa; adapted for *JCQ* by the Editor.

from Japan, made announcement of the name. It had been Keinosuke Shinozaki.

The records of the Yokohama Public Meeting (*Kokai*) contain the following entry:

February 2nd.: A lecture on Acts was given. Dr. Ballagh attended and prayed with us.

February 3rd.: Dr. Ballagh brought us a lecture on Matthew. About forty were in attendance.

The records indicate that on the tenth of the month the attendance was *over* forty. The records clearly reveal that the attendance at these prayer meetings was large. The personal diary of Masahisa Uemura reveals still more about the meetings:

Many *samurai* are studying language with the foreigners and many of the young men use the free time between lectures to listen to Ballagh speak of Christianity. Their young minds are deeply impressed by Ballagh's teaching and this has been the motivation in forming a prayer meeting such as the missionaries had at New Year. "A" prayed and then "B" prayed. Prayers came one after the other... Some started to cry they were moved so deeply, and other began to shout although they had never prayed before. It seemed to me that there was a great revival right before my eyes.

This enthusiasm was not a temporary thing. It led to the organization of the first Protestant Church in Japan in March of the same year.

According to the records the February 2nd prayer meeting was led by Ballagh from 9 to 11 and in the afternoon he lectured on Matthew with nine of those present making decisions to follow Christ. Brown and Ballagh baptized them. These young men were Rokuro Takeo, Keinosuke Shinozaki, Ryutaro Ando, Zan Shinmura, Masayoshi Oshikawa, Nobuyoshi Yoshida, Kazuo Sato, Suteo Tonami, and Shonosuke Otsubo, These nine, two others, Yoshiyasu Ogawa and Morizo Nimura, who had previously received baptism, drew up the church regulations and started the new church. Y. Kumano, S. Momoe and Y. Honda were baptized in May and joined the church. During the next five years Masatsuna Okuno and others were baptized and entered the fellowship of the church. The succeeding six year period saw men like Kajinosuke Ibuka and Masahisa Uemura become Christians and affiliated with the group. Soon a membership of 62 adults and 13 children was attained.

In 1871 a church building was erected and gained the name "Sacred Dog Kennel" (*Shinsei naru Inu Goya*). In 1875 a larger more adequate church was built with gifts from foreign churches. With the completion of the bigger building the name "Kaigan Church" (Beach Church) was adopted. The original "Sacred Dog Kennel" was maintained as a memorial to Ballagh for many years until it was destroyed by fire in the 1923 Kanto earthquake.

The Desire for Oneness

However, the story of the beginning of this church was not as simple as is here related and there were numerous problems encountered. The foremost problem was that of denominational affiliation. In organization the church was Presbyterian but its constituency and support was non-denominational. The second article of the church regulations explicitly

states that the church shall not affiliate with any denomination but was to be a place . . .

. . . where we pray in the holy name of Christ. The Bible shall be our only standard. Anyone believing in it and studying it is a servant of Christ Jesus and our brother. We must love all men as a family. Therefore we name this church Christ's Public Meeting (*Kirisuto Kokai*).

This regulation was drawn up by Japanese Christians of very short experience. They desired to undertake evangelism without the complications of theology or church politics. It must also be recognized that pride as Japanese and a degree of nationalism influenced the church. The *samurai* did not want help from foreign missionaries. They determined to Christianize Japanese culture as Japanese. These *samurai* Christians had an influence on the foreign missionaries of the day, especially in the pattern set in the formation of this first church on a non-denominational pattern.

In September the Japanese Christians met with the missionaries to share reports. The statement made by the missionaries on this occasion is worthy of consideration:

We desire as missionaries to impose no difficulties because of our denominational organizations. Therefore we will try to make an effort to adjust to your name and organizations such as shall be formed henceforth with our help.

It is for this reason that non-denominational Christianity was kept in Japan. This meeting was highly successful with missionaries of almost all the denominations then in Japan attending.

A Second Church is Organized

In 1873 seven believers from Tokyo, (Awazu, Y. Ogawa, Momoe, Kitahara, Kin Ogawa, Takemura, Fukuzawa, and Takehashi,) who had been baptized by a missionary named Thompson, met together and decided to identify themselves, both as regards regulations and organization with the *Kokai*. The result was the establishment of *Shinsakae Kyokai* (or Shinei Kyokai) as a branch of the *Kokai*. Up to this point all had gone well and there was a clear road before the new non-denominational church.

The Problem of Denominations

However, when the Prohibition against Christianity was finally withdrawn in February of 1873, many foreign missionaries began to come from various denominations in America and England. In 1873 twenty-nine missionaries arrived and each started their own denominational work. Dutch Reformed missionaries began to assist the *Kokai*. Unfortunately a division arose within the ranks of the Presbyterian missionaries and two distinct groups were formed. Thompson and his group sided with the non-denominational movement, cooperating with the *Kokai*, but C. Carrothers and his group under direction of the American Presbyterian mission board organized a Japan Presbyterian Church independent of the *Kokai* and its regulations which had been agreed upon in 1872. Keinosuke Shinozaki of the *Kokai* endeavored to effect a solution in 1874 by sending letters and messengers to all missionaries in the Tokyo-Yokohama area seeking their cooperation and consent to the principle of the Japanese *Kirisuto Kokai*. This letter read in part:

The *Kivisto Kokai* was formed in March of 1872 by mutual agreement of the Japanese Christians living in Yokohama and it was decided not to affiliate with any denomination of foreign importation, to keep the Bible as our sole standard, and to pray in the name of Christ. Persons considered to be men of the Bible, as servants of Christ, are our brothers. Men who sympathize with our inexperienced Christian faith and teach us the truth of the Bible are our teachers. We sincerely desire to be teachers and believers holding the Bible as our standard, not concerned with denominational differences and having no organizational strife. Please understand our situation and cooperate to help our *Kokai*.

One American, at least, showed his basic agreement. This was Dr. Griffis, an English teacher in Fukui English School and later author of several books of note (*The Mikado Empire*, *Life of Hepburn*, *Life of Brown*, and *Japanese Religions*). However, Griffis' response was not shared others and did not substantially help the young *Kokai*. Masayoshi Oshikawa and Yushichi Kumano went to C. M. Williams, an Episcopalian, and attempted to persuade him to join them but, an ardent Anglican, he would not listen.

The following year, 1875, letters were sent to the headquarters of various denominations urging cooperation. When leaders of the *Kokai* learned of the intended return to Japan of Jo Nijima from Amherst College and Andover Theological Seminary, they voted to call him as their pastor. Masatsuna Okuno wrote to Nijima but they received no reply and were not even sure that he had received the letter.

Meanwhile, Henry Loomis, a missionary residing at 39 Foreign Section in Yokohama, baptized Isaku Hara, Yasutaro Ishiwara, and eight other students in Hepburn's school. These and Shugo Minagaki, baptized by Carrothers, effected the organization of a third church. Loomis became the temporary pastor and Minagaki was named the first elder of the church, which related itself to the Presbyterian denomination. This church was located in Sumiyoshi cho and soon erected a signboard reading "Christian Conference Place" (*Yasokyo Kogisho*). When they were ordered by the Mayor to remove the sign because of the use of the word Christian in it they complied by substituting three characters to replace the word "*Yasokyo*" and, not using the word "Christian", altering the sign to read "Office for Consultation on Truth" (*Shinrigaku Kogisho*). This was the beginning of the church now known as Shiro Church.

The next month saw the organization of a Presbyterian Church in Tokyo by Carrothers and his followers, Tamura, Hara, and Uryu. In 1875 this church, the First Presbyterian Church of Tokyo, affiliated itself with the Presbyterian denomination. In this way it became a denominational church.

In 1877 the Japan Presbyterian Church and the Yokohama centered Japan *Kokai* came together to form a single church named United Church (*Itchi Kyokai*), restoring to a degree the purpose of the original Yokohama group. In this way the denominational Christianity of the missionaries and the non-denominational Christianity of the Japanese were set over against each other. By 1883, the time of the Third Believers Fellowship Meeting, the desire for union was at a high pitch, even within the various denominations. In particular the Congregational churches and the United Church found many points of similarity. Committees were set up by each denomination and met in May of 1887 to discuss union. If this union could be effected it was felt that other denominations could easily be brought

into it.

At first the discussions moved along rather smoothly but when an actual plan of organization was drawn up in the form of a definite regulation (*Nihon Rengo Kiristo Kyokai Kempo*) the Congregational churches seeing the rigid rules and fearing the possibility of being confined by them began to retreat. The United Church group attempted to make compromises but in spite of this in 1889 the opposition had become so strong that the Congregational churches withdrew and by 1890 the effort at union had failed. This was regrettable since, had the union succeeded, the resulting church would have been a strong one and Christianity might have been better prepared to meet the adversity it faced later. In the period of adversity there were many Christians of weak faith who readily compromised and Christianity lost ground. The seed of this failure is to be found in this earlier event.

This desire for union, however, was expressed in the formation of a Christian Evangelistic Union (*Fukuin Domei kai*) and later in the subsequent Christian Union (*Kirisutokyo Domeikai*). In 1923 this became the Christian Federation (*Kirisuokyo Remmei*). At the same time one segment in 1911 formed a group to press for complete union (*Kyoha Godo Kisei Domei*) maintaining the hope for a true united church. Eventually in 1941 this resulted in the uniting of all denominations in the United Church of Christ in Japan (*Nihon Kirisuto Kyodan*).

The Problem of Infiltration and Opposition

The second big problem of the early Yokohama *Kokai* was posed when a Buddhist priest Morizo Nimura, was sent to investigate, secretly, the activities and circumstances of the new Christian group. At the same time Ryutaro Ando and Shokichi Momoe were assigned by the government to spy on the church and report their activities. Nimura was a priest of the Shinshu Sect from Hiroshima who had been baptized by a missionary named Ensor in Nagasaki in 1871 about the time of the formation of the *Kokai* in Yokohama. He came to Yokohama and joined the group of Christians to fight the Christian movement from within. At this time Buddhism was being supplanted by Shinto but many Buddhists saw a greater threat in the inroads of Christianity than in Shinto. Not only Nimura but other priests were determined to expel Christianity.

A new Buddhist organization for students was formed but students found the missionary sponsored class more attractive, and attended them in preference to the Buddhist classes. It was natural that Buddhist priests should sense a danger in the growth of Christianity. The *Shinshu* Sect, which had large property holdings, was especially active in its opposition to Christianity. They felt the need to know more about Christianity and sent spies to investigate.

Other spies (*Choja*) were sent from the government *Danjo Dai* (彈正台) in the early Meiji period to investigate all secret activities and make reports. In 1871 this *Danjo Dai* was abolished and its function was transferred to the *Dajo Kan* (太政官). According to government regulations such spies could be employed to investigate activities

thought to be subversive even though in the guise of good works, and obtain proof of such activity. It was for this purpose that Ando and Momoe had joined the church. These two men were, in reality, Buddhist priests of the Shinshu Sect of Honganji. Actually there were "classes" of spy, with salary depending upon class. Salary for "A" Class was 20 *ryo* (両) per month, "B" 15 *ryo*, "C" 10 *ryo* and "D" 7 *ryo*. Such spies were dispersed to centers such as Nagasaki, Osaka, Tokyo, Yokohama, Hakodate, etc.

Ando's name as a priest was Ankyuji or Yuryu. He was also known to have worked under the names Ichiro Seki, and Shintaro Seki, and Shinzo Seki, but in Yokohama he resorted to the name Rintaro Ando. Shokichi Momoe's real name was Mamoru Masaki and his name as a priest, *Ryutan*. The report book of these two men entitled *Okuma Monjo* is kept in the library of Waseda University and in it are recorded such matters as Christian doctrine, the distinction between Protestants and Catholics, and even the translation of Christian hymns. Also reported are the activities of the early believers, the work undertaken by missionaries, and even small and insignificant events.

At the same time the tension between Christianity and Buddhism was increasing. This tension centered in questions relative to parishioners and, particularly, funerals. It was far stronger in rural areas than in the cities. Frequently Buddhist priests, in the name of the *ban* on Christianity, disrupted prayer meetings, and special services of the Christians by violent means—throwing stones, snakes and frogs into the meeting places. In the *Tendo* Church in Yamagata Prefecture and *Takahashi* Church in Okayama Prefecture relics and momentos of this persecution at the hands of Buddhist priests are retained even today. As late as 1893 when a serious conflict developed as to the relationship of religion and education the Buddhists were outspoken against Christianity, maintaining that it was an importation and unsuited to Japan—forgetting that Buddhism itself was imported from China and India. Fairly intense opposition lasted until 1912 when the Home Office of the Government attempted to unify the three religions (Shinto, Buddhism, Christianity) in some kind of single organization.

The Problem of Class

The third major problem faced by the Yokohama *Kokai* was rooted in the class composition of the church itself. Of the eleven who originally established the church most were *samurai*, i. e. of the military class. Nimura and Ando were priests and Ogawa was of the wealthy farmer class, but all of the others were *bushi* or warriors. By the end of 1873 the church had 62 members and some two-thirds were former *samurai*. The significance of this for the new Japan that emerged is, as already mentioned, obvious. The *samurai* who alone were in a position to achieve a reformation of Japan were inexplicably influenced by Christianity. These men, anxious to study Western culture, unavoidably encountered Christianity and many became Christians. This can be traced not only in the instance of the Yokohama *Kokai* but in other instances, also.

Considering this from the other side it will be seen that the general populace was not in a position to exert a strong influence, even if they became Christians. That is, results

were obtained because the *samurai* became Christians and took the leadership in spreading the faith. The Christian leaders of the Meiji Period were almost entirely *samurai*: Takaaki Awazu, Keinosuke Shinozaki, Masayoshi Oshikawa, Yushichi Kumano, Yoichi Honda, Masahisa Uemura, Hideteru Yamamoto, Shin Inagaki, to name a few.

Women, Age Groups, and the Church

The Total number of converts baptized into the *Kokai* between 1872 and 1888 was 1,035. Of this number 447 were women while 588 were men, a ratio of 3:4. At this time a woman could not be baptized of her own choice since woman's rights were not yet recognized. A woman was expected to stay at home and thus it was extremely difficult to become a Christian. The first woman to become a Christian in Japan was Dai Toriya, who sold chickens and eggs to the early missionaries, going from door to door. She was a *free* woman (*sokubaku no nai*) and thus could become a Christian. Most other women, when they received baptism, did so as a part of their families. It can be said that there were only a few women because they were not free to express themselves or to make decisions.

The age of those who received baptism is not known in every case but of the above mentioned 1,035 Christians the records indicate the age, at baptism, of about one-third or 328 individuals. Broken down by age a chart of these 328 reads as follows:

Age 19 or less	93 individuals
20-24	49
25-29	39
30-34	32
35-39	25
40-44	27
45-49	17
50-54	14
55-59	13
60 up	19

The average age at baptism of the 328 is 31.2 years and it is likely that most of the members were thus above thirty years old. In explanation it should be said that accepting baptism meant facing a hostile family and often even changing the way of one's livelihood. Moreover, a very rigorous examination by the church preceded baptism. Should an individual not "pass" he had to wait until a later time. Church members were very strictly supervised. This is to say that the issues involved a long careful consideration prior to decision and called for a strong will and complete reformation of life, not to mention the period of severe training. Thus baptisms were comparatively few. In the instance of older persons their baptism often resulted when a younger member of the family became a Christian and then persuaded his parents to follow him. Records clearly indicate that there were many families, many quite large (five to eight members), in the membership of the churches.

A survey of baptism each year in the Yokohama *Kokai* indicates the gradual increase in membership:

Baptisms in 1868—	2	1878—	24
1869—	4	1879—	23
1870—	1	1880—	26
1871—	0	1881—	51
1872—	25	1882—	19
1873—	36	1883—	77
1874—	57	1884—	65
1875—	52	1885—	64
1876—	34	1886—	145
1877—	31	Total	736

In addition to baptism some 31 members joined the church by "transfer," bringing, the total additions for the period of 19 years to 767. However, considering deaths and other factors the membership of the church in 1886 stood at only 441, composed of 224 men, 195 women and 22 children.

The Outreach of the Church

Meanwhile numerous church activities had developed and as early as 1873 two evangelists, Yoshiyasu Ogawa and Masatsuna Okuno, were sent to Tokyo and Chiba. Beginning in 1883 numerous preaching places were established. The *Shinsakae* (or Shinei) Church in Tokyo has already been mentioned as having been established in 1873. Other Churches directly related to the Yokohama *Kokai* include *Koji machi* Church in Tokyo, begun in 1877 by seminary students from the *Kokai*, *Nagoya* Church founded in 1876, *Wado* Church, formerly located in Tokyo, now in Saitama, established in 1878 and recently revived. Masatsuna Okuno the first pastor of the Nagoya Church was baptized in the *Kokai* and was one of its first elders. Nobuyoshi Yoshida and Kajinosuke Ibuka, both outstanding pastors, were baptized in the *Kokai*. Other churches were indirectly related to the *Kokai*.

Among these churches is *Hirosaki* Church founded by Yoichi Honda who was baptized in the *Kokai* in 1872 by Ballagh. Honda returned to his home town of Hirosaki in 1874 and established *Tooku Gijuku* employing John Ing, a Methodist missionary, as a teacher. Many students of this school made professions of faith and received baptism from Ing. Hirosaki Church was organized as a branch of the Yokohama *Kokai* with Honda as elder. This church later joined the Methodist denomination.

Ueda Church had a similar beginning. It was founded by Shin Inagaki who had been baptized at the *Kokai* and returned to Ueda, the clan to which he belonged. The church developed from the Ueda Temperance Society which he began.

In 1878 *Niigata* Church was organized by the first Christian baptized at the *Kokai* and an English Christian. This man, Masayoshi Oshikawa, together with Theobald A. Palm began evangelistic work in the Niigata area known as Shinshu. In this area the Shinshu Sect of Buddhism was extremely active and the work of the men not easy but Palm's high character was greatly respected and opened the way for the church.

Through such outreach as this the name of the Yokohama *Kokai* became widely known and influential. In addition, many men went out from the *Kokai* as outstanding

evangelists. Consider one of the laymen. Takaaki Awazu, of the clan of Zeze in Shiga Prefecture, was a Naval Officer in charge of the Naval Academy. He held that Japan should be evangelized by Japanese, that is, that the Japanese Christian should sense responsibility for their countrymen. When Yokohama Christians were concerned with the problem of denominational affiliations he, following the spirit of the *Kokai*, began an independent Japan Church (*Nihon Kyokai*) in his home in Azabu in Tokyo.

Yoshiyasu Ogawa was described in the report of the "spies" as being "Chief of the believers in Christ" and "Ringleader of the Christians" (*Jato no kyokai to Jato no tooryo*). In his lifetime he baptized over 3,000.

Masayoshi Oshikawa, already mentioned for this work in Niigata, on one occasion was almost killed. He was the founder and first president of Tohoku Gakuin, at one time, a member of the Diet.

Yushichi Kumano, a *samurai* from Nagasaki, became a pastor of tremendous energy and activity.

Yoichi Honda, who established Hirosaki Church, under Ing's influence became a Methodist leader and eventually a Bishop and President of Aoyama Gakuin, perpetuating the influence of the *Kokai* in his contacts with students.

Masatsuna Okuno, together with Ogawa, was the "senior" of Japanese pastors. He was a man of letters, versed in literature, a poet and writer, and rendered distinguished service in translation of the Scriptures.

Kajinosuke Ibuka became President of Meiji Gakuin.

Shigeto Maki became an active elder.

Masahisa Uemura became pastor of *Fujimicho* Church in Tokyo and established the Tokyo Theological Seminary; a central personage in Japan Christian Church (*Niki*) he was doubtless one of the greatest leaders of Japanese Protestantism.

The list could be continued: Renjo Shimooka, the father of Japanese photography; Tetsuya Kawakatsu, the first minister of the Baptist denomination who assisted Dr. Nathan Brown in his translation of the Bible; Hideteru Yamamoto an authority on Japan's Protestant history; Kota Hoshino; Shin Inagaki; Sanjuro Ishimoto; Chishi Murai a pioneer of Christian Socialism in the Meiji era; and Matakichi Hoshino an outstanding leader in Meiji Japan; all of these were baptized into the *Kokai* and later went out as pastors and evangelists.

Yokohama *Kokai* was not just the center of Christian work in Yokohama or Kanagawa Prefecture, but in Tokyo and all of the Kanto area. In fact, *it would not be exaggeration to say that it was in a sense the foundation of the entire Japanese Christian Church*. It produced leaders who became the pastors and leaders of other churches. The *Kokai* was specifically the starting point of the Presbyterian Japan Christian Church (*Niki*) and the "main stream" of this type of Christianity in Japan. The Kumamoto "band" gave rise to Congregationalism in Japan and the Sapporo "band" produced "non-Churchism"—in the same way Yokohama *Kokai* brought forth the main stream of Reformed Christianity in the Japan Christian Church, forerunner of the United Church of Christ in Japan.

The beginnings of Protestantism in Yokohama are associated with the names of several missionaries of extraordinary stature. One of these was a medical doctor who through his missionary ministry not only helped build the Japanese Church but introduced into the emerging Japan numerous strands of varied colored thread that have never faded in the pattern that the Meiji period wove . . .

Dr. James Curtis Hepburn^{*} Missionary in Old Yokohama

ELIZABETH GILLIAN MITCHELL

"Eight or nine years prior to the restoration of the Meiji Government, and the foundations of New Japan were not yet laid; when it was common for the patriot to take his sword in his hand and gaze with jealous eyes on foreigners, there was a man who came to our country with the Gospel of Peace."

These words were written by a Japanese about James Curtis Hepburn, M.D., one of the first Christian missionaries to enter Japan after the conclusion of the Townsend Harris treaty which admitted Americans to residence.

In those days Japan was a land of swords. Fearful of encroachment by the west, she had lived in isolation for more than three centuries. During this period the emperors were kept in seclusion, while the actual ruling power was in the hands of the Tokugawa family, to whom the feudal lords, or *daimyo* paid tribute. At the same time there existed the knightly class of *samurai*, who were the retainers of the *daimyo*. The *samurai* and their families numbered about two million in a nation of thirty million. They were a warrior caste that paid no taxes and lived off the common people over whom they exercised the power of life and death. Although the Tokugawa *shogun* was a powerful regent, Japan was not united, and more than three hundred castles were maintained throughout the land for defense against rival clans. The mores of this feudal system was a code called *bushido*, "the knightly way." There was much that was admirable in *bushido*, but under it life was cheap and virtue was beased upon the sword. Indeed, the distinguishing mark of the *samurai* was his two swords, one, a long and curved, the other, short and dagger-like.

For centuries Japan had lived in isolation, but it was finally ended in 1853 by the coming of the "black ships" of the United States, commanded by Admiral Matthew Galbrath Perry. Townsend Harris' treaty followed in 1859, and the door was open to foreign residents in three Japanese ports.

* *JCQ* in it's feateur *They Went Before* has published a brief biography of Dr. Hepburn by James A. Cogswell (April 1957, pp. 157) but because of the brevity of the previous sketch and the appropriateness of the present one to the current issue, takes pleasure in publishing this article kindly submitted by Paul V. Oltman.

The story of the rapid transformation of feudal Japan into a constitutional government and first class world power, of which the head was no longer the *shogun* but the emperor himself, is well known. It was against this background of phenomenal change that the work of Dr. Hepburn was done. Indeed, *he was one who, in quiet ways helped bring the change about.*

Hepburn's Early Life

James Curtis Hepburn was born in Milton, Pennsylvania, on March 13, 1815, the son of Samuel Hepburn, a lawyer, and Ann Clay Hepburn, the daughter of a Presbyterian minister. Young Hepburn received his first interest in foreign missions from his mother, his first teacher and the president of the ladies' missionary circle of Milton. James was prepared for college at the Milton Academy and at fourteen was ready to enter Princeton College.

In 1829 it took seventy-two hours by stagecoach to go from Milton to Princeton. One pictures young Hepburn arriving tired, travelworn, and a little homesick, at a college composed of five or six buildings. Probably he lost no time in repining but diligently applied himself to his studies. The curriculum was heavily loaded with classical subjects and Hepburn begrudged the time spent on Greek and Latin; he wanted more time for chemical experiments. Years afterward, an entirely unforeseen gain came from Hepburn's discipline in the classics when he compiled the first Japanese-English dictionary and assisted with the first Japanese translation of the Bible.

It was the hope of his parents that James would prepare for the ministry and though he was so deeply moved by special religious services at Princeton that he joined the church, he decided to enter, not the ministry, but the medical profession. He studied with a physician in Milton and attended medical lectures at the University of Pennsylvania in Philadelphia. He received the M.D. degree when he was twenty-one.

For three years he practiced medicine, first in West Philadelphia and later in Norristown. During these years the interest in foreign missions planted by his mother was growing into a sense that he himself should become a missionary. Two Princeton friends were influential—Richard Armstrong, who went as missionary to the Sandwich Islands, and Matthew Laird, who went to Africa. Hepburn thought of becoming a missionary as a stern unalluring duty, and he tried to turn from it. His parents were strongly opposed to the idea, but there was one person who helped him make the hard decision. Miss Clarissa Leete, a young teacher whom he met in Norristown consented to marry him and accompany him to Asia. Their marriage took place in October 1840, and the following March, under appointment by the newly organized Presbyterian Board of Foreign Missions, they sailed for Siam, which they were destined never to see.

Beginning a Missionary Career

"We sailed," wrote Dr. Hepburn many years later, "from Boston on the ship 'Potomac' under Captain Carter, on the 15th of March, 1841 and anchored in the harbor of Batavia, Island of Java, after a voyage of 107 days, during which my wife was confined with a stillborn

child. At Batavia we sojourned a few days with Rev. Mr. Thompson of the Reformed (Dutch) Mission Thence we sailed on May 6 for Singapore where we arrived on May 12 and were kindly received by Rev. Mr. McBride and wife of our mission to the Chinese. We remained in Singapore until May, 1843, mainly engaged in the study of the Hokkien language, preparatory to going to China; besides carrying on the school of Malay-Chinese boys, commenced by Mr. McBride, I performed a few surgical operations on some Malay patients. Here I had a sharp attack of malarial fever. My wife was also sickly and feeble while residing in Singapore.

"On the opening of the five ports of China, we moved to China in May, 1843, sojourned in Macao with S. Wells Williams and Walter Lowrie until October when we sailed in the ship 'Cavil', Captain Eaton, for Amoy which we hoped would be our permanent station for missionary work. We were kindly received there by Rev. David Abeel of the Reformed Church and Dr. W.H. Cumming, a self-supporting medical missionary, who had already opened a dispensary for the Chinese. We resided for six months on the island of Kulongsu, opposite Amoy, in a small Chinese farmhouse next door to the colonel of the British regiment which still remained after the capture of Amoy. Here on the 9th of April, 1844, my wife gave birth to a son. On the departure of the English troops in May we moved over to Amoy with Abeel and Cumming and were soon joined by other missionaries."

The Hepburns stayed in Amoy for two and a half years. During that time four of the six missionary wives there under the Presbyterian Board died, and two of the men were drowned—Walter Lowrie being thrown into the sea by Chinese pirates. Of this period Dr. Hepburn wrote, "During this time my wife and I suffered much from malarial fever. My wife was so enfeebled that were compelled to seek health at home and sailed from China in December, 1845."

For thirteen years, Dr. and Mrs. Hepburn lived in New York City, where he built up a flourishing practice. Three sons were born during those years, all of whom died in infancy, leaving only the son born in Amoy.

To Japan—and Difficulties

It was in these years that Japan was opened by Perry and Harris, and the missionary societies began to think about opportunities there. A special appeal came through S. Wells Williams, Hepburn's former colleague in China, who had been Admiral Perry's interpreter. Through the Dutch consul at Nagasaki, Williams had learned that the Japanese feared that the opening of their country to foreign trade would mean the introduction of opium and Christianity, and therefore his appeal was for a well-qualified physician through whose ministrations prejudice might be dispelled. The appeal was eagerly heeded by the Presbyterian Board, which, in 1855, had commissioned Dr. D. B. McCartee, a missionary to China, to explore the possibilities of entering Japan. The attempt had, however, been unsuccessful, for he was unable to secure passage to any Japanese port. But when the Harris treaty was concluded and Williams' appeal was received, the Hepburns lost no time in applying for the appointment, which the Board promptly granted. Even before the treaty was actually effective

on July 4, 1859, the Hepburns were on their way. Dr. Hepburn wrote, "Leaving our only child at a good school in Elizabeth, N.J., we sailed from New York on the 24th of April 1859 in the ship 'Sancho Panza,' under Captain Hale, for Japan; made Java Head on July 20, Hong Kong August 2, Shanghai August 29-one hundred twenty-seven days from New York. We were both sick in Shanghai and did not leave for Japan until October 1. Arrived in the harbor of Kanagawa on the 18th of October, about five months and twenty-one days from New York."

One world like some word of the Hepburns' first impressions of Japan as they viewed the mountainous coastline from the deck sailing vessel. No month is more beautiful in Japan than October, when the maples are aflame against the evergreens of the mountainsides and the rice fields are yellow. How much the Hepburns were aware of this beauty we find no word, nor anything of what official Japanese, solemn in dark kimono and skirt of stiff silk, met them upon landing. We learned that they called at Nagasaki and met Mr. C. M. Williams and Mr. Liggins, missionaries of the American Episcopal Church, who had just taken residence there. But there are no details of that meeting, nor of the meeting with the American consul upon their arrival in Kanagawa. The consul's welcome was not cordial. The Hepburns were told that missionaries were not needed, and that it was very doubtful whether they would be allowed to remain in the country. Yet the consul was not wholly uncooperative, for "of his own accord" he consulted the governor of Kanagawa about the possibility of registering Dr. Hepburn as physician to the American Consul. This was permitted and so, although the notice-boards proscribing Christianity and threatening with death any Japanese who embraced that faith were still to be prominent on every highway in the country for ten years, the Hepburns were allowed to remain, and were given a house by his excellency, the governor.

The town of Kanagawa is between Tokyo and Yokohama on the Tokaido, the great road to Kyoto. The Hepburns' house was an abandoned Buddhist temple, which the Dutch consul had refused as a stable for his horse. The old thatched building was draughty, and the scent of stale incense clung to its time-blackened walls. With the help of servants sent by the governor—men who wore the scantiest of clothing and prostrated themselves whenever addressed—the Hepburns somehow managed to clean the place and turn it into a home. For a time they shared this house with Dr. and Mrs. S.R. Brown of the Reformed Church, who had arrived in Japan a few days after the Hepburns.

"Four men-servants," wrote Dr. Hepburn, "agreed to serve for two dollars a month apiece...I paid six dollars a month rent for the temple. The Japanese used neither bread nor butter, milk nor meat. We had brought some crackers with us and these, with rice, sweet potatoes, fish, and tea, furnished us with very good fare. We...were all the time learning to talk, first by signs and gestures, constantly picking up words from our servants, from the carpenters, and from the many Japanese who came to see the strangers who had come to live among them.

"Did we ever get homesick? Not very badly, Everything was so new and strange and interesting that we had not much time to grieve over those we had left behind. More than

all, we had the presence of our Heavenly Father and the joy of fellowship with Him, and hopeful."

The problem of learning Japanese must have seemed almost hopeless. There were no trained teachers, no dictionaries or grammars, and Hepburn was forty-four years old. The Japanese authorities did not want foreigners to learn their language. Hepburn had to wait a year to secure a teacher, and soon after he did, the man quit because he was afraid to serve the foreigner. Nevertheless, Dr. Hepburn set a side time for study each day, got such teachers as he could, and kept persistently at it.

Soon after setting in Kanagawa, Dr. Hepburn rented a second Buddhist temple and opened a dispensary, a much-needed mission. The primitive methods of the old-time Japanese physicians were unable to check the constant ravages of small pox, tuberculosis, and venereal disease. Every third person was pock-marked, and sore-encrusted heads were a very common sight. Dr. Hepburn's dispensary was soon crowded, but not long after its opening the government closed it. No reason was given for the order. Perhaps it was to force the foreigners to move to Yokohama, where they could be more easily watched and protected.

A Slight Man with Great Courage

And, indeed, the foreigners had need of protection. During the Hepburns' first year in Japan, twelve foreigners, including Townsend Harris's secretary, were killed. In September 1862, a party of three Englishmen and a lady riding on the Tokaido got into a quarrel with the Lord of Satsuma. All three men were wounded, one fatally. The lady escaped to ride for Dr. Hepburn, who attended the wounded.

This incident led to a change in the status of the foreigner in Japan. Because the Japanese Government was powerless to punish the Lord of Satsuma for wounding Englishmen, the British Government sent warships to bombard his capital. This act of war made the Japanese realize the need of learning the ways of the West, including western ways of making war. One consequence of this change of attitude was to make many Japanese eager to learn the English language. Even before this, however, the government had sent to the Hepburns nine young men for instruction in science and English.

The quiet courage of the Hepburn in those early years was told by one of those nine, who later became Count Hayashi envoy to London. "Many accidents," he wrote, "happened in the time of anti-foreign agitation, but I was assured by the people of Kanagawa whom Dr. Hepburn befriended that he had never flinched from visiting his patients or anyone who needed his help. To places that were most dangerous, wherever his sense of duty called, he went."

One story is told of a Japanese man who became a servant in the Hepburns' household in order to kill the doctor. He never carried out his plan, however, for daily contact made him the doctor's loyal servant.

A tin-type taken in those early years shows James Hepburn as a slight figure in spectacles, a stock collar, and a long coat, standing beside a stone lantern with a bunch of flowers in his hand. There is an impression of gentleness and calm strength. Dr. Griffis' biography

of Dr. Hepburn says that he was especially fond of children and of flowers. A young missionary visitor in the Hepburns' home remembered him as the kindest of hosts, who offered the use of his own bathrobe until her baggage arrived. The same person told about the mosquito net that Dr. Hepburn had for his dog; he would have had one for his carriage horses too if he could have managed it.

It was in January 1862 that the Hepburns moved from the old temple in Kanagawa to a house that they had built in Yokohama. It was a modest story-and-a-half house, and it was their home as long as they lived in Japan. Rooms were included for a dispensary, and Dr. Hepburn ministered there to scores of people every day. There was no government interference this time.

Of this period Count Hayashi wrote, "Whenever the local authorities in Yokohama talked about the foreign residents, Dr. Hepburn was invariably alluded to as *kunshi*, 'a superior man.' This appellation, given at a time when all foreigners were regarded as aggressors and were hated by every class of people in Japan, goes far to prove how Dr. Hepburn commanded respect. He was good, kind, and humanely just. He was diligent, frugal, and patient. Many of his patients came from Yedo (Tokyo). At that time the journey took a whole day...."

From Medicine to a Dictionary and Teaching

After fifteen years Dr. Hepburn gave up his medical practice, for other medical missionaries had arrived, and the Japanese themselves had taken up modern medicine. He was now able to devote much more time to work in the Japanese language. From his acquisition of vocabulary there grew his Japanese-English dictionary. When the manuscript was completed in 1867, he took it to Shanghai and spent several months there overseeing its printing. The first edition made about enough money to pay expenses. In three years copies were selling for as thirty-three dollars, so great was the demand. Other editions followed, and other dictionaries were produced, but Hepburn's furnished the foundation for them all.

Dr. Hepburn had begun work on the translation of the Bible with his first teacher, the man who took fright and left the foreigner's employ.* As the years went by, Bible translation became a major activity, not only of Dr. Hepburn but of several other missionaries as well. In 1867, when the Tokugawa *shogun* was overthrown, Japan began its unification under the Emperor Meiji. In 1872 the edict against Christianity was revoked, and the notice boards proclaiming the edict were removed from the streets and roads. A committee of missionaries with Dr. Hepburn as head was organized to expedite the work of Bible translation. The translation of the New Testament was completed in 1879, and the Old Testament in 1880. In 1892, the year of the Hepburns' retirement, Dr. Hepburn's Bible dictionary was published. It is worth noting that Dr. Hepburn originated the romanized system of writing Japanese that was most widely used for many years.

* Perhaps it was the man's contact with Christianity that frightened him. It is interesting to know that the man later became a Christian and assisted in the translation of the Bible.

Besides being a physician, lexicographer, and translator, Dr. Hepburn was a teacher. Besides teaching the nine young men sent by the Tokugawa Government, he opened a school for boys in the Yokohama customhouse. In this school he was assisted by other missionaries. In 1887, the Presbyterian and Reformed Missions opened Meiji Gakuin, a middle school and college for men, with Dr. Hepburn as president and teacher of science. The Hepburns contributed liberally to the building fund.

Mrs. Hepburn helped teach the lads sent by the Tokugawa Government. Later she formed a class of young girls at the request of their parents, and this was the beginning of the modern education of Japanese women. When the Japanese Government's department of education projected the school which became the Tokyo Normal School, they chose a former pupil of Mrs. Hepburn's to assist the two foreign women whom they engaged for the work.

From the very beginning of his life in Japan, Dr. Hepburn tried to win men and women to the Christian faith. It was necessary to work cautiously.

While the edict against Christianity was in force, it was dangerous even to print portions of the Bible in Japanese. One courageous missionary managed to have a translation of a Gospel carved on blocks of cherry wood for printing. He had to work at night; in the daytime the blocks were hidden behind the bottles in Dr. Hepburn's dispensary. When at last the edict was revoked, portions of Scripture were distributed, and many Japanese became eager inquirers. Some, indeed, had already risked their lives to be baptized. Dr. Hepburn had always had texts from the Bible hanging on the walls of his dispensary, and when it was no longer illegal, he held Christian meetings there. He often preached, and to the end of his days in Japan he continued to teach Bible classes.

In the foreign community of Yokohama, Dr. and Mrs. Hepburn were known for their hospitality and for their participation in civic affairs. Dr. Hepburn was one who helped lay out the streets of Yokohama, in the days when a canal surrounded the foreign settlement and there were guard houses where *samurai* sat in a row and watched travelers come and go, and when there was a regiment of British soldiers stationed on the Bluff. Great changes occurred in the thirty years of the Hepburn's residence, and through them all, they continually grew in the affection and esteem of both the foreigners and Japanese. At the time of their retirement in 1892, the white-haired couple were honored at many farewell meetings. One of the most elaborate was a banquet given by a large group of Japanese physicians.

A Varied and Lasting Influence

A Japanese Christian minister who met Dr. Hepburn for the first time at the Meiji Gakuin farewell gave a remarkable testimony. Many years before, he said, he had suffered from eye-trouble until he tried a certain eye-wash recommended by a friend. On the bottle was the name of Dr. Hepburn, the originator of medicine. Some time later, the minister continued, he had found the name of the same man in his Japanese-English dictionary; and when he became a Christian, he learned that Dr. Hepburn had been one of the translators of the Bible. The minister concluded his remarks by saying that if any one person could be credited with having been the greatest influence in the progress of modern Japan, it

would certainly be Dr. Hepburn.

After the Hepburns sailed home across the Pacific to retire in East Orange, New Jersey, Dr. Hepburn wrote, "I am grateful for a season of retrospection of the way the Lord has led me, shielded me in times of temptation, healed me in times of sickness and protected me in danger on sea and land.....Mine is not an eventful life, but it has been thus far a calm, quiet, and pleasant one....I have been conscious always to have been under the guidance.. of a most loving Friend, who, unseen, has always been near, and whom I hope are long to see."

Mrs. Hepburn died before her husband. His last years were marked by honors from the Presbyterian Board of Foreign Missions and Princeton University. On March 3, 1905, Ambassador Takahira wired Dr. Hepburn from Washington as follows: "It is my pleasant duty to announce to you on this anniversary of your ninetieth birthday that his Majesty, the Emperor,* has been pleased to confer upon you the third class of the Imperial Order of the Rising Sun, in recognition of the valuable services you rendered to Japan while you lived there, by making important contributions to the advancement of the English education among our people and also of the friendly interest you have since continually exhibited in the progress of the Empire...."

Dr. Hepburn died in East Orange on September 21, 1911. The news was cabled to Tokyo by the Japanese ambassador in Washington. Headlines appeared in newspapers throughout Japan. Thousands of people recalled with gratitude "the superior man" who had lived among them.

Dr. Griffis, who wrote a biography of Dr. Hepburn, told of going into the study in the Hepburn house in East Orange at the time of the doctor's death and finding the shelves bare of almost every book. James Hepburn had never kept for himself anything that he was not actually using. In that spirit he had given his all to Japan, and Japan had taken him to her heart.

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* Of Japan.

Here is an article by a competent scholar who presents the places and organizations of historic interest in Yokohama, belonging principally to the Meiji Era (1868-1912). He reviews them in the order in which they might be reviewed on a guided tour. Step aboard the sightseeing bus and join JCQ on such a tour.

Historic Protestant Sites in Yokohama

CHIYOMATSU KATAKOZAWA*

Seibi Gakuen. This is a girls' school started by Miss Britain, a missionary sent out by the Women's Foreign Missionary Society of the American Methodist Protestant Church. It was originally a Woman's Home located at 84 Bluff. From there it moved to 244 Bluff, and was then called Yokohama Eiwa Girls' School. In 1915 the school changed its location to the present site at Maeta. Asa Yumoto, M.D., its present Principal, and Kayo Isaki, a well known soloist, are among the many prominent graduates of this school.

Negishi Fudo (a small Buddhist Temple). A little distance beyond the Negishi Horse-race Track there is a small waterfall under which is situated the Negishi Fudo. This *Fudo* is the place where the late Lieutenant-General Gumpei Yamamuro of the Japan Salvation Army, after his marriage with Kieko Sato, wrote his famous book, *Heimin No Fukuin* (*The Gospel for the Common People*). Three hundred editions of this book have been published and read widely and gladly by people giving them great spiritual inspiration.

Place of the Translation of the New Testament into Japanese. No.211 Bluff, the present location of Kyoritsu Gakuin, is the place where a conference of the missionaries then living in Japan was held. The conference took decisive action to translate the New Testament into Japanese, and appointed a committee consisting of S.R. Brown, J.C. Hepburn, D.C. Greene, Nathan Brown, and R.S. Maclay. These men were later joined by Japanese members, namely, Masatsuna Okuno, Takayoshi Matsuyama, Goro Takahashi, and Kajinosuke Ibuka. The committee met every day, except Saturday and Sunday, from 9 a.m. to 12 noon., and discussed portions of the Scripture translated by the members. Heated arguments took place at these meetings and as a result only a verse or two were accepted each day. The translation was at length completed in 1879 and a celebration of the completion was held in April of the following year. A panel commemorating this translation of the New Testament is kept at Kyoritsu Gakuen.

Kyoritsu Gakuen. James Ballagh, being moved by pity for the children of mixed blood, appealed to his Church in America and requested them to undertake the education of such children. The three missionaries of the Women's Foreign Missionary Society of the Church, namely, Misses Crosby, Pierson and Pruyn, responding to the appeal, arrived in Japan in 1871 and commenced such education. The prospectus for opening the school, written by Dr.

* Translated and adapted by Dr. Ukichi Kawaguchi.

Masanao Nakamura, stated that its purpose was to educate both the children of mixed blood and ordinary Japanese girls. At the end of above year there were 20 students and in 1881 the proportion of the mixed-blood children to Japanese girls was one of the former to four of the latter. The curriculum consisted of English, ordinary studies, music, foreign domestic courses, Japanese, handwriting, sewing, manners, *etc.* Two of the first four Japanese girls to go abroad to study in America were students of this school. Mention should be made here that Mrs. Toyohiko Kagawa and Mrs. Miyamoto are graduates of Kyoritsu Gakuen School. At first the school was at 48 Bluff but it later moved to the present site.

Brown School. No.211 Bluff was the location of S.R. Brown's house. In 1873 Brown resigned his position as a teacher at the Shubunkan School but carried on in his home until 1876. Among the students he taught were several who later became leading men in the Protestant movement in Japan; namely, Yoich Honda, Masahisa Uemura, Masayoshi Oshikawa, Hideteru Yamamoto, and Kajinosuke Ibuka. The school was strict in discipline and in teaching. Amelman taught Systematic Theology, Geometry, and Trigonometry in English, Miss Wynn taught Mathematics and Physics, and Brown's daughter, Hardie, taught English and History of American Literature.

Renkoji Temple. This temple is situated half-way up a steep road. At this temple is the tomb of Mitsuko, wife of Renjo Shimooka who was know as the father of photography in Japan. Mitsuko and her husband were baptized at the Kaigan church (to be mentioned later). Mrs. Shimooka died shortly after, on February 14, 1875, and was buried in the cemetery of the temple. On her tomb-stone there is inscribed a verse from the hymn "Jesus Loves Me This I know, For the Bible Tells Me so."

No. 49 Bluff. This is where M.N. Wycoff's house was located. He arrived in Japan in 1872 and for a time, as successor to Dr. Griffis, the author of "The Mikado Empire," taught at the Fukui Clan school. Resigning his position at the clan school, Wycoff came back to Yokohama in 1881 and taught young men in his home, calling his school "Senshi School." Later the school united with the Tokyo Union Theological Seminary and developed into the present Meiji Gakuin school.

The Cradle of Baptist Work. A granite monument inscribed "The Cradle of Japan's Baptists" stands just to the right of the entrance to the Motomachi Swimming Pool, No 75 Yamate. It was here that Nathan Brown began his evangelical work in February, 1873. The following year, 1874, the First Baptist (*Shinrei*) Church was organized and a hall for church meetings and school classes was built. Mrs. Brown opened a school here (see item on *Soshin*) but the building was destroyed in the Motomachi fire of 1883. 67 Bluff was the residence of Nathan Brown. Instead of returning to Assam where he had been a missionary, he chose Japan for reasons of health, being advanced in age. He was then 66 years old. His sentiment at the time of his arrival was expressed in these words: "Were I permitted to live ten more years, I would desire to give to the Japanese the New Testament in Japanese and to establish a church consisting of 50 members". He was a linguistic genius. With the help of Tetsuya Kawakatsu, he translated the New Testament into Japanese. He did his translation on the second floor of his house and carried on the printing of it on the first floor.

He began his translation in 1874 and completed it on Aug. 1, 1879. Then he had it printed. This was the first translation and printing of the entire New Testament in Japanese. His translation of the New Testament was in Japanese syllabics instead of the difficult Chinese characters, so that it could be read easily by the common people. Proper names were inserted in Roman letters and references were given in English. The translation was indeed his unique work.

88 Bluff. In this place a medical missionary, Dr. D.B. Simmons, lived when he became a physician at the Juzen Hospital in Yokohama. Semencine for vermifuge purposes was his preparation for this medical work.

Ferris Girls' School. Mrs. Hepburn gathered boys and girls and taught them at 39 Bluff. Miss Mary Kidder arrived in 1896 and took over Mrs. Hepburn's classes for girls. Afterward she opened a school which, along with Joshi Gakuin Girls' School in Tokyo was the oldest in the country. The school was first conducted at Momijizaka Noge and later moved to the present site on the Bluff. It was built of bricks and had a windmill, so it was known as the "brick" or "windmill school." Mrs. Masahisa Uemura, Hidenô Yamanouchi, and Shizuko Wakamatsu, the translator of *Shokoshi*, (*Little Lord Fauntleroy*), were students of this school. Kashiko Kawakita of the Kawakita Commercial Firm, Toshiko Matsuo, a member of the Diet, and Chiyo Sakakibara, were among some of the prominent graduates of the school.

The Foreign Cemetery. This cemetery was started as a foreigners' burial ground in the precincts of the Zotokuin Temple. In this cemetery are found the tomb of a man named Richardson who was stabbed to death by a retainer of the Satsuma Clan in the Namamugi Incident, and also the tombs of Turkish and French sailors. Here can be found the graves of missionaries such as those of Mrs. Jonathan (Eliza W.) Goble and of her daughter Dora, Mrs. C.B. (Grace Webb) Tenny, Albert Arnold Bennett who founded the Yokohama Baptist Theological Seminary in 1884, Miss Mary Kidder the founder of Ferris Girls' School. Also buried in this cemetery are Miss Kuyper one of the principals of Ferris who died in the Great Kanto Earthquake, Miss Moulton, a music teacher, Sadako Hayashi, Miss Crosby, the founder of the Kyoritsu Gakuen School and Mrs. James Ballagh, author of *Glimpses of Old Japan*.

The Site of Hepburn's Old Residence. Dr. Hepburn's residence was located by the Yado Bridge. A monument with Dr. Hepburn's bust was erected here at the time of the 90th Anniversary of Protestant Mission in Japan. In 1862 he built a charity clinic and moved there from the Jobutsuji Temple where he had lodged temporarily. Crowds of sick people gathered at the clinic and about 70 or 80 patients were treated each day. He became famous as a physician by affixing an artificial leg for the actor Tanosuke Sawamura. In the following year Mrs. Hepburn opened a co-educational school and taught such students as Morikazu Numa, Kaoru Hayashi, Takashi Masuda, Koeriiyo Takahashi, Ayao Hattori, and Hide Miyake. The compilation and editing of a Japanese-English dictionary was also accomplished on this site.

The Unjo-sho Here. Where the present Yokohama Custom house is located, D. Thompson taught children of government officials. His school was said to be a pioneer of the present

primary schools. Keisuke Oshima, and Taro Ando, who were among those who later became prominent men in Japan, were educated by Thompson.

The Kaigan Church. (The cradle of Japan's Protestant churches). In January 1872 at No. 167 Foreign Settlement, missionaries and other foreign Christians in Yokohama held a week of New Year prayer meetings led by J.H. Ballagh. On the suggestion of Keinosuke Shinozaki, young men who were students of the Ballagh school gathered at the Kaigan church and held similar prayer meetings in February of the same year. They were so enthusiastic in their prayers that the prayer meetings were continued on into the following month and numerous confessions of faith were made. As a result of the missionaries, the foreign Christians, and the Japanese students, the first Protestant church in Japan was organized on March 10 of that year. Their membership grew as Yoich Honda, Masatsuna Okuno, Kajinosuke Ibuka, Masahisa Uemura and others joined the church. Concerning the characteristics of the church at the time of its founding, three features should be mentioned; namely, (1) the church had as its objective to be independent, self-supporting, not belonging to any foreign denomination, and to be evangelistic in its faith; (2) the majority of its members were of the *samurai* class; and (3) there were among the members of the church several persons who were government spies, making secret reports of the church. The present church building is the fourth one that has been constructed in the history of the congregation.

The Yokohama Y.M.C.A. Prompted by students of the Senshi School that was founded by Wycoff and promoted by young men of the Kaigan church, the Y.M.C.A. was founded in 1884. Its president was Yuich Yuya and its pastor Shin Inagaki. Dr. Yoshihito Takane was one of its early members.

The Shiro Church. Missionary H. Loomis of the Presbyterian Church in America arrived in 1872 and began evangelistic work among the students of the Hepburn school at No. 39 Foreign Settlement. As a result of his work, in 1874, he baptized 10 young men including Junsaku Hara, Junjiro Yamaguchi, Yasutaro Ishihara, Tokujiro Tsuru, and Gisaburo Tsuru. Two months later there were seven more baptisms leading to the founding of a church. The organization meeting of church was held at the Hepburn school and Loomis was elected the pastor and Shugo Minagaki the presbyter. This was on September 13, 1874. In contrast to the Yokohama Public Church of Christ (Kaigan Church), this was called the Yokohama First Presbyterian Church, affirming its denominational character. At Sumiyoshi-cho the church put up a sign, "Christian Preaching Place", but when the headman of the street objected to the sign, they changed it to "Preaching Place for the Study of Truth", and evangelistic work continued. Shugo Minagaki, Hideteru Yamamoto, and Kanji Mori served as early pastors of the church.

The Site of the Takashima School. In 1871 Kaemon Takashima established a school for the teaching of English and Chinese studies. At one time the school had as many students as 700. In 1874 the school was discontinued as a result of fire. At this school John Ballagh, brother of James Ballagh taught English.

The Sokoji Temple. At this temple in Kanagawa, D.B. Simmons, M.D. having arrived in 1859, made his residence. Hepburn, while living at the Jobutsji Temple, rented the Sokoji

Temple and conducted a clinic there.

The Jobutsuji Temple. This temple, also in Kanagawa-ku was burnt during the War but there still stands a monument inscribed with the words "A Historic Site Where Foreign Missionaries Lived." The temple was also occupied by the Portuguese Consulate. It was such a shabby structure that foreigners said that it could be used only as a horse barn. S.R. Brown and J.C. Hepburn who came in 1859 reconstructed the main hall of the temple and lived there. Jonathan Goble lived in the kitchen of the temple immediately after his arrival. Later James Ballagh resided in the temple. It had a thatched roof but fortunately escaped the fires of the Great Kanto Earthquake and afterwards had a tile roof. In those years arguments for the exclusion of foreigners were rampant. A masterless *samurai*, pretending to be a servant came to work in the temple with the purpose of murdering Dr. and Mrs. Hepburn. It was said that the *samurai* was so impressed by their noble character, that he confessed his vile purpose and left the place without doing any harm.

Naizen Hirao's Sight-seeing Pine Tree. This Pine tree is at Asahigaoka in Kanagawa-ku. Missionary Ballagh, while temporarily living at the Jobutsuji temple, came every morning and offered earnest prayers under the pine tree for the salvation of Japan.

Soshin Girls School. It may well be said that this school started as a boarding school for girls at 75 Bluff by Miss Sands who arrived in 1875. The school was taken over by Mrs. Nathan Brown. In 1891 Miss Converse who had arrived in Japan the previous year became the principal. At the end of the Meiji Era the school moved to the present address at Nakamaru in Kanagawa-ku. Shiho Sakanishi, and Hamako Watanabe, a well known soloist, are graduates of this school. The grave of Miss Converse is located in the nearby Mitsuzawa Cemetery.

Population Growth

Japan's hope for a permanently lowering the annual rate of growth in population was dimmed by the recent publication of estimates for 1958. If the survey of the Ministry Welfare is correct, the increase this year will be approximately 940,000 or equivalent to the population of Kagawa Prefecture. The natural increase for the last four years was: 1954—1,048,000; 1955—1,037,000; 1956—941,000; 1957—811,000.

Tokyo's Eiffel Tower

Tokyo now boasts of having the highest independent tower in the world. The "Tokyo Tower," which resembles Eiffel Tower somewhat, is 1,085 feet tall, including the television antenna at the top. It is 86 feet higher than Eiffel Tower. At the four hundred foot level there is restaurant and the base is a science museum. Dedication took place on December 23, 1958.

Doubtless while the Centennial Year is being observed many will want to know more about specific events and personages involved. Here, in outline form, JCQ provides the first of four installments highlighting the major events and significant personages of the past century...

Japan's Protestant Century

I

The Beginnings—1858–1873

- 1858—Ratification of the treaty ending the period of isolation and paving the way for the opening of the ports of Kanagawa, Nagasaki and Hakodate in July, 1859.
- 1859—**Arrival of the first missionaries:** Channing Moore Williams and J. Liggins (*Episco.*), to Nagasaki from China; Dr. James Curtis Hepburn (*Presb.*) to Kanagawa in October; Samuel Robins Brown, Dr. D. B. Simmons, to Kanagawa, and Dr. Guido Herman Fridolin Verbeck (*Dutch Reform*) to Nagasaki, in November.
- 1860—Jonathan Goble (*Amer. Bapt.*), a sailor under Perry, returns with Sentaro, to Kanagawa in March.
Williams translates Matthew and Genesis.
Verbeck becomes Principal of *Seibikan*.
Liggins writes *Senjibun*, "1000 Kanji".
- 1861—James Hamilton Ballagh (*Dutch Ref.*) arrives; Genryu Yano becomes his language teacher.
Williams translates The Book of Common Prayer and the Ten Commandments.
- 1862—Dr. Hepburn opens a clinic in the Settlement in Yokohama.
- 1863—**Christian educational ventures begin:** Mrs. Hepburn opens a private English school in Yokohama.
David Thompson (*Presb.*) arrives in Kanagawa.
- 1864—Jo Nijjima "escapes" from Hakodate and goes to America.
Genryu Yano is baptized.
Hepburn translates *Shinriichi*.
- 1865—Ballagh and others pray for withdrawal of the ban on Christianity. Brown begins teaching at the *Shubunkan*.
- 1866—Williams is made a Bishop.
Verbeck begins teaching at the *Chion Kan*.
Saemon Shomura and the Murata brothers are baptized.
Jo Nijjima is baptized in America.
- 1867—Jo Nijjima enters Andover Theological Seminary.
The ban on Christianity is reiterated.
Brown's house is burnt down. Verbeck becomes advisor to the Government.
- 1868—Miyauichi Shimizu is baptized, imprisoned.

Takaaki Awazu and Kanichi Suzuki are baptized.

Edward Cornes (*Presb.*) arrives in Kobe.

Hepburn, Ballagh and Thompson begin joint translation of selections of the New Testament.

1869—The American Board of Commissioners for Foreign Mission begins work in Japan; Daniel Crosby Greene arrives.

C. Carrothers (*Presb.*), Stout (*Ref.*), and M. Kidder (*Presb.*) arrive.

George Ensor (*Episco.*) to Nagasaki.

Baptism of Yoshiyasu Ogawa, Kojiro Suzuki, Dai Toriya, Itto Nikawa (Itto Kojima).

1870—**Christian outreach begins:** S. R. Brown travels to Niigata in evangelistic work.

Miss Kidder assumes responsibility for Mrs. Hepburn's school—Ferris Girls' School begun.

Rokuban Girls' School begun.

Cornes becomes a professor in *Minamiko Dai Gaku*.

Itto Nikawa is imprisoned.

1871—John Thomas Gulick, previously in Japan as teacher and photographer, returns as missionary (*Amer. Board*); Jerome Dean Davis (*Amer. Board.*), Mrs. Mary Pruyn, Miss Pierson and Miss Crosby (*Women's Union Missionary Society*), arrive and begin the "Yokohama Mission Home"; Miss Golden (*Amer. Board*) to Kobe.

Capt. L. L. Janes begins teaching in Kumamoto *Yo* School.

Ballagh begins his School in Yokohama.

Goble translates Matthew.

Einosuke Ichikawa is imprisoned.

Morizo Nimura is baptized.

Tomomi Iwakura as Ambassador Plenipotentiary of Japanese Government goes to Europe to negotiate revision of treaties and is poorly received; wires Government urging it to free imprisoned Catholics.

1872—**Christian cooperation begins:** The first all-Japan missionary meeting is held, in Yokohama in September; Brown, Hepburn, Greene selected as committee to translate the New Testament with assistance from Masatsuna Okuno and Takayoshi Matsuyama. The Yokohama Christian Public Meeting is organized, later known as the Kaigan Church.

Missionaries Nathan Brown (*Am. Baptist*), Henry Loomis (*Presb.*), Dr. Berry (*Amer. Board*), and M. N. Wyckoff (*Ref.*) arrive.

Einosuke Ichikawa dies in prison.

Itto Nikawa is released.

Publication of *Sanyobun* (*Three Important Writings*). and *Seiwai no Otozure* (*Message of Happiness*).

1873—**Christianity is freed:** On February 21 the Government removes the Edict forbidding the propagation of Christian faith and the notices of prohibition are removed from the bulletin boards.

N. Brown begins a theological seminary in Yokohama.

Berry begins efforts to improve conditions in Japanese prisons.

Shinsakae Church in Tokyo and Shinrei Baptist Church in Yokohama are organized.

Tsukiji University and *Dojinsha* are founded.

G. Cochran and Dr. D. McDonald (*Canadian Methodist*) arrive.

Kajinosuke Ibuka, Masahisa Uemura, and Poro Sawayama receive baptism.

Publication of *Shin no Michi o Shiru Mono* (*He Who Knows the True Way*), *Chikamichi* (*The Short Way*), *Kokoro no Yoake* (*Dawn of the Heart*), and *Tendo Annai* (*The Way to Heaven*).

Japan adopts the solar calender—embarks on a program of westernization.

Christianity and Culture

A good many years ago a Seattle business man who made frequent buying trips to Japan, told rather sheepishly of an experience he once had. He went into a small restaurant for lunch, and while the waitress was serving him she asked, "Are you a Christian?"

He hemmed and he hawed, and finally after emitting several blankety blanks said, "Yes, I am a Christian."

If he'd been asked the same question in the U. S., perhaps he would have answered "No". But in a country with a non-Christian background he could not quite bring himself to make a denial. And he knew that whatever his own personal attitudes, he owed much to, and was really the product of a culture deeply influenced by Christianity.

To a rather surprising degree Japan is also influenced by Western culture. People who are no more devout than was this Seattle business man and who have no idea of making any personal commitment as Christians are still influenced by Western culture, which has in itself been deeply influenced by Christianity. A good deal comes to them through translations from foreign books and through the English books they study in all schools from junior high school on up. Abraham Lincoln and Albert Schweitzer are almost as much heroes to them as they are to us. A surprising number of the educational leaders have studied in the West and in the post-war period through the U. S. government and educational foundations opportunities for brief periods of study and observation have been made available to business men, labor leaders, mayors of cities and people from many other groups.

As Harold Fey writes in the *Christian Century*, "Japan has long moved toward identification with the West. This century-old flow is surging forward in a wide sweep and with great power. It has become one of those movements in history which bear with them commerce and philosophy, politics and art, folklore and education; it inevitably has an impact on religious institutions."

Alice Gwin

As other writers have indicated, the earliest Christians in Japan had an intense dedication to non-denominational Christianity for Japan. Here a missionary writer endeavors to trace this dedication as it was evidenced in the steps which led to the formation of the United Church of Christ in Japan. Doubtless the Centennial celebration will lead to considerable reflection on these developments.

The Movement Toward Church Union in Japan

MALCOLM R. CARRICK

As we move into the hundreth year of Protestant Christianity in Japan, let us stop for a moment to consider what gains, if any, have been made toward Church Union. Is the widespread belief correct that the United Church of Christ in Japan is the sole result of harsh war-time pressures directed against the Protestant Denominations by the Japanese government? Or is there some basis for believing that the United Church of Christ in Japan was the natural culmination of a growing spirit among the churches for unity organic level?

Just as it is impossible for us to force an individual into true fellowship with God, so it is impossible for Christians who are diametrically opposed to cooperation, let alone union, to remain together in real Christian fellowship and yet become an example to the World Church of the true spirit of ecumenicity. To put it even more strongly, only as a true desire for organic union is present before that union takes place, factions will arise within that union which will cause it to become ineffective and impotent.

The Kyodan is an excellent example of this very phenomenon, for, as will be pointed out in this article, those groups, which for years prior to the formation of the Kyodan struggled for union, are the ones which have remained together and are truly becoming one in body and in spirit. But those churches which came into the Kyodan primarily as a result of war-time pressure, were the first to create factions which led to their withdrawal. In order, therefore, to establish the indigenous nature of the Kyodan as it exists today, the movement toward church union must be scrutinized.

The Religious Organizations Law which was passed by the Japanese Legislature in 1939 was certainly a very efficient catalyst in bringing Protestant denominations into the union which, in 1941, resulted in the establishment of the Kyodan. But for many years, in fact almost from the formation of the first Christian congregation in Japan over 90 years ago, Japanese Christians had been talking about and planning for a United Church in this country.

The history of the movement toward church union makes a facinating study. The very first Protestant church to be formed on Japanese soil in 1872 expressly described

itself as belonging to no one denomination; and in the same year the missionaries made it known that no denomination would be introduced into Japanese Christianity. But scarcely three years later when the churches in the Kanto and Kansai (western and eastern) regions studied the question of union into one organic body, it was found to be impossible.¹

Later, after denominational differences edged into the early churches, there were attempts to unite. A very interesting tale is told of the attempt in 1889 to unite the Presbyterian and Congregational churches:

Dr. Kajinosuke Ibuka, Rev. Masahisa Uemura and Dr. William Imbrie were delegated to go to Kobe to confer with leaders of the Congregational (Kumiai) Church regarding union in 1889. That was before the railway had been completed between Tokyo and Kobe, which made it necessary for them to go by boat. Communication difficulties caused a delay in their arrival in Kobe, and when they got there prepared to unite with the Congregational Church they found that the group there, thinking the Presbyterian leaders were not coming, had disbanded the day before. In this way an early attempt at church union was accidentally thwarted.²

Other attempts at union of churches and schools ended in failure, and so Protestant Christianity continued to be "transplanted from abroad branch by branch; seed was not planted to come up as it would, but seedlings were being set out one by one by different gardeners, of different seeds and with different traditions of soil, feeding and care."³ The seeds of denominationalism, having been sown, made the whole problem of church union difficult indeed.

However, within the separate traditions of Luther, Calvin, Wesley and the Church of England union movements did take place so that one church represented each tradition in the Japanese Christian circle. For example, in 1877 the two churches founded by the Reformed Church in America and the three churches of the presbytery set up by the mission of the Presbyterian Church, U. S. A. were united to form the United Church of Christ in Japan. The United Church of Scotland united with these two missions in cooperating with the United Church of Christ, and was joined by the Reformed Church in the U. S. in 1885 and by the Presbyterian Church, U. S. in 1886. Later the Woman's Union Missionary Society of America joined the others and together they formed the Council of Missions Cooperating with the Church of Christ in Japan.⁵ This same type of cooperation was repeated within the other Protestant traditions, so there was greater unity within the Japanese church than in its founding traditions almost from the start!

The new urge of the Japanese churches to unite came in 1925 with the union of the Canadian churches. "The delegates at the summer meeting of the Conference of Federated Missions in 1925 when reporting on the birth of the United Church of Canada aroused such enthusiasm among the members of the conference that a resolution was unanimously passed urging the National Christian Council to take steps looking toward hastening similar action in Japan."⁶

But the National Christian Council was cautious in its actions and deliberations, and not until 1928 was a United Research Group, in unofficial capacity, formed to study the Basis of Union. "Later the Committee was reappointed to represent twelve denominations, and under the auspices of the National Christian Council, was organized into a Church

Union Committee.”⁷ The one point at which the Committee was stumped was the clause about “the Historic Episcopacy.”

In 1932, writing on the subject of Church Union, Dr. Charles Iglehart says: “There is no reason why right now the Presbyterian-Reformed, the Congregational and the Methodist Churches as well as a goodly number of the others should not unite, for they have nothing except different traditions and a certain shyness of innovations to prevent it. No formal obstacle whatever is in the way.”⁸

From The Japan Christian Year Book of 1934 we read :

A noteworthy meeting along this last line was held in Kyoto on October 9, 1933. The Presbyterian and the Congregationalists held their annual meetings at the same time and on the evening of the 9th arranged for a joint social gathering, a banquet held at the Doshisha Girls' School and attended by some 600 members. This was followed by a grand open meeting of about 1,500 people to hear six of the leading speakers from each denomination. Thus the two denominations were meeting together for the first time in 45 years since having failed in union when negotiations were practically completed only to be broken off by a tragic slip.⁹

In the minutes of the 31st Annual Meeting of the Federation of Christian Missions in Japan (1932), among the findings which were adopted is one which indicates the way in which even the missionaries were thinking concerning church union in Japan. The 6th finding reads: “We suggest to the National Council of Churches, for the purpose of making clearer a united loyalty to Christ, the adoption of a common name for all churches, even though we may need to retain for the time being our denominational designations.”¹⁰

The above indicates beyond dispute that in the minds of the majority of missionaries, as well as Japanese churchmen, union was only a matter of time. In addition to the missionaries and Japanese pastors, laymen in the churches were also being awakened to the need for a united front in Protestantism in Japan.

In 1934 the laymen of the various Protestant denominations, impatient with the reluctance of the Clergy to bring up any positive proposals for Church Union, entered the arena.

Discouraged by the lack of progress made by the theologians and church leaders in realizing the goal, they (the laymen) have launched a movement to promote union. During the past four months (January-April, 1935) they have been holding a monthly Sunday afternoon union worship service. The object of these services is to arouse the clergy, educate the rank and file, and create a will and a passion for union. . . Following each service an hour or more has been devoted to a free expression of opinion regarding the question of church union.¹¹

In the Fall of 1935 Dr. Willis C. Lamott, editor of the *Japan Christian Quarterly*, wrote in his editorial:

The movement toward church union in Japan has been growing apace in recent months. The subject has been studied by a commission representing twelve different Protestant communions; a series of union worship services, conducted under the auspices of a group of laymen has served to increase the feeling of unity among different Christian churches; a conference, held this past summer has especially explained the subject; and the matter has been made one of the major problems to be discussed by the All Japan



Yokohama in 1959 is a thriving city with a population of 1,200,000 and is Japan's major port. Viewed from the Foreign Cemetery on the "Bluff" it looks like any modern city in Europe or America.

Photo feature :

Christian Landmarks in Yokohama

Mounments to 100 years of Christian influence



Above the fields left vacant by the release of property used by the U.S. Army since the end of the war new apartments and a new City Hall are rising. .



The shopping center for foreign residents is still Motomachi at the foot of the Bluff, the site of the earliest foreign residential area. . .



Above Motomachi on the Bluff, the buildings of Ferris Girls' School, Japan's oldest Christian school, dominate the skyline. . .

Schools



On the Bluff Kyoritsu Girls' School still stands—but in new modern buildings—a tribute to the continuing contribution of Christianity to Yokohama. . .

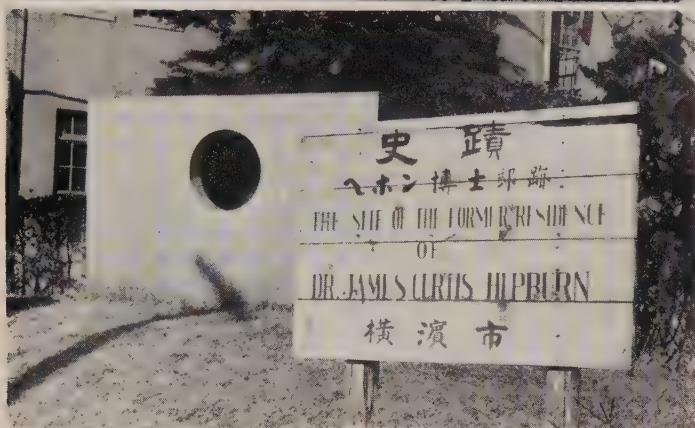


Kaigan Church the first of Japan's Protestant congregations still occupies its old site but is in its fourth building. Located at the entrance to South Pier it is one of the first sights to greet the foreigner arriving in Japan. . .

Churches

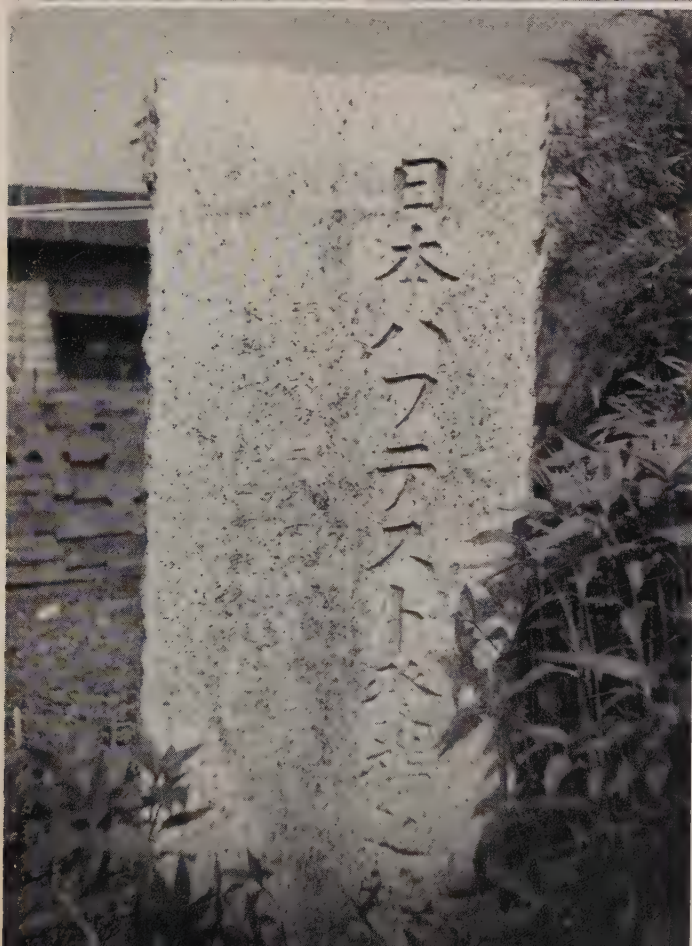


Shiro (Shiloh) Church, Japan's third Protestant congregation, stands on a crowded downtown corner surrounded by new buildings and bustling traffic . . .



Near Motomachi in front of a Prefectural office stands a monument marking the location of Dr. Hepburn's residence . . .

Memorials



The marker at the site of the First Baptist Church (1874) near Motomachi swimming pool. Dr. Nathan Brown who began work at this site made the first complete translation of the Bible into Japanese . . .



In Yokohama hundreds of believers gather in their churches each Sunday (above—congregation of Shimizugaoka Church—see *JCQ* July, 1958) and then carry their faith into their daily walks...

and human lives....



And, in the years ahead, young lives dedicated to the proclamation of their faith abroad as well as at home will doubtless be leaving Yokohama harbor in increasing number to fulfill the command of Christ... "go ... preach ..."

Christian Conference this Autumn.¹²

Dr. Lamott goes on to say, in an almost prophetic vein that:

This urge toward a closer unity appears to proceed, not from theological premises, but mainly from a deep sense of the need for fellowship and a desire that the Protestant Christians forces present a united front to the anti-Christian pagan forces active in present-day Japanese society. There is present also a new realization of the sin of denominational competition in an age when every *sen* of the church's money must be invested so as to bring forth its hundred fold in results.¹³

This urge toward a closer unity was especially evident in the November, 1935 meeting of the All-Japan Christian Conference at which time "the proposal was to amend the organization of the Council (N. C. C.) so as to make it a purely church federation."¹⁴ But the plan did not receive much attention from the N. C. C. It was evident that there was quite a bit more interest in the question of church union than in a mere federation of the Protestant churches in Japan.¹⁵ After considerable discussion, the All-Japan Christian Conference finally decided "to appoint simply a Committee or commission on Church Union with functions undefined, but with the understanding that this commission continue to study denominational differences and methods of eradicating them."¹⁶

And so as the year 1935 drew to a close it looked as though the whole Protestant church was closer to union than ever before. Surveying this growth in the desire for Church Union, Dr. E. H. Zaugg was able to prophesy that "within the next few years some of these churches are going to unite. They are now postponing action only because they want to give sufficient time and opportunity for the adjustment of differences, so that as many as possible of the denominations shall be able to join the union."¹⁷

After a year of careful study and discussion, the All-Japan Christian Conference drew up its *and interim* report in which it proposed:

That instead of pressing for organic union from the beginning church union be realized on a federated basis of organization, giving the existing communions considerable autonomy for the present.

That a Central Headquarters be set up whose work it shall be to correlate the various denominations, unify their programs and gradually work toward complete union.

That all new evangelistic efforts both within and outside of Japan be cooperative in character and planned and carried forward under the auspices of this Central Headquarters.

That arrangements be made to facilitate the passing of members from one denomination to another in order to stop the tragic leakage and loss to the Christian church because of the large number of un nourished and unrelated absentee church members.¹⁸

As one studies the developing trend toward church union in the decade preceding World War II, one very important element is evident. Even though possibly 75 % of the entire Protestant church in Japan was behind the proposed union, yet even that large majority postponed their union in the hope that the other 25 % would shortly consent to the plan of union.¹⁹ It was a feeling of 'all together or not at all'. Dr. Charles Iglehart, writing in 1937 sums up the prevailing attitude and state of affairs when he says "Rising and falling hopes over a period of twelve years have come to a rest pretty near the equilibrium of inaction, through the quite Christian and commendable desire to balance even widely differing views in the hope of a total united Protestantism."²⁰

But in spite of a seeming stalemate in negotiations, the movement of the laymen in their

Society for the Promotion of Church Union still held its interdenominational monthly services of common worship and instruction and the response from the public remained extremely favorable. "Without attempting any prediction," says Dr. Iglehart, "we still venture to hope that the day is not far distant when among many of the Protestant churches the impulse to union . . . will again take form, and that the next time it will go on to fruition."²¹

The enthusiasm in the movement toward church union seems to have cooled off during 1937 and the consensus seemed to be, as expressed so well by Dr. Paul S. Mayer, that "only the most optimistic Christian leaders can see church union in Japan consummated in the immediate future. The peak of the present agitation for union seems to have been reached a year or two ago (1936-1937)."²²

As to the future of the movement Dr. Mayer predicts that "very much laborious spade work must still be done before we can see the erection of that stately edifice, the United Christian Church of Japan."²³

The Madras Conference of International Missionary Council which met in December of 1938 sent the delegates from Japan back to the whole problem of church union with renewed vigor and optimism. One of the outstanding discoveries made at Madras was that cooperation or even federation, is not enough. At the conference, when Section XVI on *Cooperation, Unity, and an Appraisal* was being discussed a most interesting state of affairs existed! "When certain delegates from the West hesitated to favor a finding endorsing organic church union the representatives of the younger churches in that section drew up a joint statement" favoring union.²⁴ In part the statement reads:

During the discussion it became abundantly clear that the divisions of Christendom were seen in their worst light in the mission field. Instances were cited by the representatives of the younger churches of disgraceful competition, wasteful overlapping, and of groups and individuals turned away from the church because of the divisions within. Disunion is both a stumbling block to the faithful and a mockery to those without. . . *Visible and organic union must be our goal.*²⁵

The flowering of the ideal of church union appeared in full bloom in July, 1939 as indicated in an editorial appearing in the *Japan Christian Quarterly* in which Rev. J. Howard Covell says: "The conception of a world movement connotes a united movement. It is high time that we realized that our lesser loyalties have hindered the progress of the Kingdom."²⁶ Later in the same article Mr. Covell goes on to say that:

Before our very eyes in this land are examples of unity going beyond cooperation, the proper first step. The Methodists have now become one body at home as well as in Japan. We have various sorts of Episcopalians in one Seikokai, Reformed and Presbyterian churches united in the Nippon Kirisuto Kyokai, a fusion of the Congregational and Christian groups in the Kumiai churches. Recently the Baptists have voted favorably on the principle of organic union. . . . All these facts give us heart to press on with a will.²⁷

Is it any wonder, then, that helped along by the *Religious Organizations Law* of 1939, the various denominations purposed to enter into the union which had been in the minds and hearts of Japanese Christians ever since 1872? Methodist Bishop Abe, writing in the *Nippon Mesojisuto Jiho* (The Methodist Weekly) on August 16, 1940, expresses this grow-

ing spirit of unity which finally saw its fruition the latter part of 1941:

There has been a growing feeling, recently that all our Christian churches should unite. We have some thirty denominations and a number of independent churches. Under the new Religious Organizations Law the rules of organization of the different churches are being revised. Our Methodist rules among the rest. They must become more Japanese. At a recent meeting of representatives of all denominations the spirit of union and of independence from foreign connections was very strong. This spirit was in some measure the result of the new Religious Organizations Law, *but it is the natural culmination of a great desire for union within the churches themselves, which has been growing for many years.*²⁸

1. Charles W. Iglehart, "The Movement for Church Union in Japan," *The Japan Christian Year Book 1937* (The Christian Literature Society, 1937), p. 141.
2. Soichi Saito, "Christianity and the New National Structure," *The Japan Christian Quarterly*, January 1941 (Tokyo: The Christian Literature Society of Japan), p. 11.
3. Charles W. Iglehart, *op. cit.*, p. 142.
4. *Loc. cit.*
5. William A. McIlwaine, *The Japan Mission of the Presbyterian Church in the United States and the Protestant Missionary Movement in Japan* (Kobe: Mimeographed Sept. 29, 1953), p. 4.
6. Charles W. Iglehart, *op. cit.*, pp. 142, 143.
7. Akira Ebisawa, "The Church Union Movement in Japan," *The Japan Christian Year Book 1935* (Tokyo: The Christian Literature Society, 1935,) pp. 214, 215.
8. Charles Iglehart, "The Churches in 1931," *The Japan Christian Year Book 1932* (Tokyo: The Christian Literature Society, 1932), p. 78.
9. C. S. Gillet, "The Sunday Schools and Churches in 1933" *The Japan Christian Year Book 1934*, p. 65.
10. T. T. Brumbaugh, "Minutes of the thirty-first annual meeting of the federation of Christian Missions in Japan, 1932," *The Japan Christian Year Book 1933*, p. 264.
11. William Axling, "Trends of the Time," *The Japan Christian Quarterly* Summer Number 1935, p. 251. Parenthesis are mine.
12. Willis C. Lamott, "Editorial Notes," *The Japan Christian Quarterly*, Autumn Number 1935, p. 305.
13. *Ibid.*, p. 306.
14. E. H. Zaugg, "Problems confronting Christianity in Japan Today," *The Japan Christian Quarterly*, Winter Number (January) 1936, p. 28. Parenthesis are mine.
15. *Ibid.*, p. 29.
16. *Ibid.*, p. 34.
17. *Loc. cit.*
18. William Axling, "Problems faced by the National Christian Council," *The Japan Christian Quarterly*, January, 1937, p. 68.
19. Charles Iglehart, "The Movement for Church Union in Japan," *The Japan Christian Year Book 1937*, p. 148.
20. *Ibid.*, p. 150.
21. *Ibid.*, p. 154.
22. Paul S. Mayer, "The Protestant Churches," *The Japan Christian Year Book 1938*, p. 141. The parenthesis are mine.
23. *Loc. cit.*
24. William Axling, "Madras Reports: by the Missionary Delegates," *The Japan Christian Quarterly*, April 1939, p. 145.
25. *Ibid.*, pp. 145, 146. (Italics are mine)
26. J. Howard Covell, "Editorial Notes," *The Japan Christian Quarterly* July 1939, p. 224.
27. *Lac. cit.*
28. Bishop Abe, "From the Bishop's Room," translated by Everett Thompson, "Summary of Articles in the Methodist Weekly," *The Japan Christian Quarterly* October 1940, p. 381. Italics are mine.

In surveying the progress of one hundred years there are many who are asking "But has the church made an impact on Japanese culture? If not, why not?" Here, the dean of Japanese pastors offers some penetrating insights into what has happened as the Church has met the culture of the nation.

The Lack of Cultural Consciousness and Power in the Church of Japan

DR. ZENTA WATANABE

A study of the relationship between cultural patterns in Japan and the Church demands that we consider two main topics— (1) the historical development of the Protestant Church in Japan, and (2) an historical outline of the development of modern culture in Japan. To this study we shall add the consideration of two fundamental questions.

I. Historical Development

The Great Restoration in the year 1868 marked a major turning point and the beginning of a new epoch in the cultural history of Japan. Once the doors of the five ports were opened to the western world, western civilization began to pour into the country, and soon spread over the whole land of Japan. The younger generation of Japan began to see the scientific value of this new civilization, and was attracted by its magical power, which had never been heard of in old Japan.

At first, the only channel for his new civilization was either the homes of the missionaries or the small Christian Churches. Promising and ambitious young men and women knocked at the doors of the missionary homes and the Church buildings in order to listen to and learn English in private classes as well as in the Bible classes. The majority of them were baptized and became Christians. Thus at the beginning of the Meiji era, the Church was the leader in the cultural development of the new Japan. And the people looked up to the Church and to the missionaries with a strange admiration.

But soon the situation was changed. The young Japanese government, seeing the necessity of getting the western civilization first hand, began to adopt the new method of sending young students to America or to Europe. This was the beginning of the second period in the history of the Protestant Church in Japan. That is, *the Church gradually began to lose her leadership in the cultural development of this country.* These young students were appointed teachers in the government universities and colleges, when they came home from their study abroad. In the meantime, the government gradually restricted the countries to one, that is Germany, to send its students. The other countries were very rarely selected, and then only for special purposes such as music, art, *etc.* This was due to the opinion among the governmental officials at that time that Germany was the very

source of scientific and philosophical knowledge. *This was the beginning of the dominant German influence in the culture of this country.*

At about this time, the Missions of the various Protestant denominations in Japan began to establish their own schools, from the far north of the country to the far south. In 1882 the number of the mission schools were as follows: boys' schools 9 (pupils 454); girls' schools 15 (pupils 566); mixed school 39 (pupils 1,520); theological seminaries 7 (students 71). As these schools grew larger and stronger, there was felt the urgent need for competent native teachers. The Missions and the Churches thus kept sending promising young people largely to America, not to Germany, in order to train them as teachers and leaders. These young people came home from their study in the States and became teachers in the Mission schools and colleges.

Thus in course of time, *the gap between the cultural world created by the government universities and the cultural world created by the Mission schools became quite noticeable.* The former were generally considered to be higher in scholastic standing, their model being Germany, and the latter considered to be lower their model being America, and their official language English. This evaluation of the two worlds was due to the two characteristics of the Japanese people at that time. The first was the feudalistic psychological remains in the mind of the people, as well as the respect for everything governmental. The second was the unconditional respect for anything mystico-philosophical together with a contempt for anything merely practical or pragmatic. This differentiation of the two worlds inevitably led to depreciation of everything Christian, its teaching, the Churches, the Christian schools and the graduates from these schools.

Emergence of a National Consciousness

In addition to this, the national consciousness gradually became stronger and deeper as a reaction to the foreign culture and the foreign religion. As a public symptom of this national consciousness, the Bureau of Education issued an order in 1886, fixing the Middle school standard, determining both the method of teaching and the syllabus. This was a fatal blow to the Mission schools. For they had been teaching the Bible in the classes and practising Christian rites within the schools. Then the government through this order prohibited them. This became an indirect cause of weakening many city Churches, because the Mission schools were the most important channel through which they got recruits of young men and women. What a great hindrance this prohibition was to the Mission schools can be seen in the following examples. Meiji Gakuin, one of the largest Mission schools, possessing 8 acres of the land, a four storied dormitory and a big three storied building of classrooms at that time, had only 4 graduates from the Common department, and only 5 from the Higher department in the year 1895. And in 1900, none from either department. This was due to the fact that young boys did not wish to enter the school, as it had no governmental recognition as a Middle school, and was not qualified to send its graduates on to the higher governmental schools.

This state of things extended from the middle of the eighties to the beginning of the

next century. In this period, however, there had been a receptive mood for Christianity in general within a limited academic circle, strangely to say, outside of the Church. This was due to the incoming "New Theology" or the "Liberal Theology" from Europe and America. In fact this theology was not a new theology at this time, rather it was introduced some time before to the Japanese Church as well as to the said academic circle outside of the Church. It was the German *Fukyu Fukuin Kyokai* which had introduced this new theology in 1883 by sending its missionaries Spinnel and Schimiedel, a brother of that famous New Testament scholar with the same name, who opened a new theological school in Tokyo in 1887. And then the American Mission of the Unitarian Church sent its missionary Knapp, and began to propagate its teaching in this country. In 1897 Pfeider's "Religions Philosophie" was translated by Tsurin Kanamori under the title "Liberal Theology". Owing to this new theology, however, many capable pastors and leaders left the ministry and the Church, among whom the translator of Pfeider's book, Kanamori, was the most outstanding.

This same theology affected the Churches in two ways. On the one hand it gave a great shock to the Churches and their leaders, who had been taught the Orthodox theology from the beginning of the Protestant Mission, and then all of a sudden had to face this heterodoxy. Strange to say, on the other hand, to some people of the Church, it gave a soothing feeling. For they felt this new theology had bridged over the bottomless gulf between the Church and the outside world. That is, *the new theology had brought its auxiliary sciences with it to this country, namely the science of comparative religions, the psychology of religion and above all the philosophy of religion.* These sciences positively proved to the academic circle in this country in general the fact that religion was a natural and necessary phenomenon experienced by every human being, Christianity being the highest ethical religion among them. Thus far, Shintoism and Buddhism had been despised by most of the scholars trained in Germany as superstitions, but these new sciences proved the contrary now. So all the Shintoists and the Buddhists acquainted with the agnostic and materialistic views of the religion, welcomed the first part of this statement (that religion was a natural and necessary phenomenon experienced by every human being), but denied the second part of the statement (that Christianity was the highest ethical religion), without being conscious of the fact that acceptance of the first part of the statement was in itself surrender to the claim implied in the second part.

Thus this theology seemed to some Christians to bring salvation to the Church from the cultural side, without being able to foresee the greatest danger the Church ever faced. This danger was the subordination of Christian dogmatics to the philosophy of religion, the former being regarded as the special science of one particular religion, and the latter as the science or philosophy of religion in general being common to each and every religion. Of course there were some theologians or pastors who were opposed to this new theology. For instance a disputation between Pastor Uemura and Ebina was a famous one. The former represented the Orthodox side, the latter the new theology, disputation being on the question of the atonement, and consequently of Christ. The domination of this new theology lasted to the coming of the Dialectical theology.

In the year 1912, a new favourable period was opened to the Church in Japan. The Minister of the Internal Affairs invited the leaders of the Shintoism, Buddhism and Christianity to come together. In this conference the Minister asked them to help in elevating the moral condition of the people, and deepening their national consciousness. This Ministerial invitation of the leaders of the Church gave an impression to the general public that Christianity was no longer a strange, foreign religion, but one recognized by the Government.

It was in the year 1930 that the Dialectic theology with the name of Barth, Brunner *etc.* was introduced to the Churches and leaders in Japan. At first the majority of the pastors and leaders of the Church did not pay any attention to this theology, considering it to be simply a reactionary theology resulting from the pessimistic mood of Europe during and after the war. But the "*Römer—brief*" by Barth and "*Die Mystik und das Wort*" by Brunner gradually began to attract many intellectuals within and without the Church. By the beginning of the second world war, this theology was already dominant in almost all the Churches. Those who could not discuss this theology, for instance, were thought to be out of date. During the second world war, there was a strong nationalistic tendency even within the Church, but it did not cut its roots very deep. Then after the war, the Church soon came to herself and theologized in accordance with Barthian theology once more.

Right after the second world war, a great and terrible, monstrous ideology and movement openly challenged both Church and nation—namely, Communism and the Communist Party. Communism had been under the ban in pre-war Japan, although its secret propaganda had been going on in the so-called underground movement. There had been many victims among the university students. But this post-war appearance was due to the public and official permission of the Occupation Forces under General McArthur. Not to speak of the damage caused by it within the state and among the people in general, it caused a serious problem to the Church and the Mission schools as well. In one word, the young Church and the Mission schools were not yet well-prepared to meet its theoretical as well as its practical challenge. Already some of the pastors and the intellectuals within the Church surrendered to the claim of this aggressive propaganda. Unquestionably one of the burning questions of the Church in Japan today is how it is to answer the challenge of Communism.

II. The Peculiarity of the Modern Culture in Japan

The modern culture of Japan is quite peculiar in its nature, being a complete amalgamation of the fundamental principle of Oriental thought with the philosophical methodology of the Occident. In other countries of the Orient, western civilization has also been introduced and Mission schools have been established. In these countries, however, the old traditional religions and the mode of thinking are quite apart from what was introduced from the western world. In one word, what is Oriental could remain side by side with what is Occidental without any interrelation. But in modern Japan these two have been completely amalgamated, and the amalgamation created a new type of philosophy, and further, that new philosophy became the foundation of the new culture here in Japan.

When I used the term philosophy in this connection, I have a special intention to explain

the very core or the essence of the cultural phenomenon in modern Japan. After western civilization had been introduced, the various branches of science and their techniques were eagerly pursued in this country. In the mean time, there gradually arose a consciousness that they are standing on an unknown something which came to be known under the title of the philosophy of science, without which the sciences either natural or social can never be stable. Of course this consciousness was very vague among some, while very strong in others. Owing to the special tendency of the people of Japan to respect everything mystico-philosophical, strange to say, this philosophy of science came to be considered the highest knowledge in the cultural world. The term "philosophy" or "philosopher" has a specific significance in the popular mind of this country, which is unspeakably superior to the ordinary learned man in the field of natural science.

Thus the idea and need of the philosophy of science on the one hand and the popular understanding of the term "philosophy" on the other became a combined force or stimulus to elevate unduly the value and position of philosophy in the correct sense of the word, almost to the point of superstitious veneration. That indeed is a strange and peculiar phenomenon which can be seen only in Japan. This became another factor in leading the intellectuals to respect those philosophers who studied especially in Germany, and to venerate Germany as the country of philosophy.

These philosophers trained in German philosophy, and lectured in the government universities and colleges. This very philosophy originally grown and blossomed in Germany and transplanted in Japanese soil, however, could not remain the same as the original. This may well be explained by a new experience of ours in regard to rice. Today we Japanese have a kind of rice called "semi-Japanese" imported from abroad. This was originally a pure Japanese rice, but its seeds had been exported many years ago, and transplanted and grown in other lands. When however, this rice was imported to Japan again, it was not the pure Japanese rice any more. Not only was its taste quite different, but also it could not be cooked in the same way as the pure kind. The fact that the seed was the same does not necessarily prove that the fruits thereof are identical. This was exactly the case with the German philosophy brought back by Japanese non-Christian philosophers.

Changes in German Philosophy

Thus owing to the two causes, this transplanted German philosophy underwent a transmutation. The first cause was the ignorance of the Japanese students with regard to Christianity and particularly the Christian conception of God. The second cause was the substitution of the original *Urverstandnis* with the pantheistic principle. Every system of philosophy, if it is worthy of the name, always has an underlying principle at its very depth. This underlying principle is a product of the soil, environment, and the atmosphere in Germany, which is the country of the Reformation. As was said before, all the German philosophers were brought up on this soil, in this environment and in this atmosphere. Of course there may have been non-Christians or atheists. Yet their systems of philosophy had a latent or hidden principle which cannot entirely be separated from God or

Christianity as an object either of acceptance or of rejection. It must be emphasized here the fact that *without knowing the God of Christianity these German philosophies cannot be adequately understood.*

This statement of mine may sound very strange. So let me explain it with reference to two examples. One of the most venerated philosophers in our country, Hegel, whose philosophy is said to be a system of Pantheism, considered himself a Christian and his motive or intention of philosophizing was to explain the teaching of Christianity better than any other system. Or again take Immanuel Kant, who says in the Preface of the second edition of his First Kritik, "*Ich musste also das Wissen Aufheben, um zum Glauben Platz zu bekommen . . .*". Now taking these facts into our consideration, we believe, no one may dare to say to be able to understand these philosophers and their philosophies adequately, without knowing what these terms Christianity or "*Glauben*," ("to believe") meant.

Now these German philosophies were brought to Japan and deprived of their *Urprincip* or *Urverständnis*, (fundamental principle) as it were, when they were transplanted in the new soil of Japan. The vacuum in these philosophies caused by the deprivation of their very basis theoretically claim or demand to be filled. The Japanese bearers of these philosophies, however, had nothing to fill this vacuum except the pantheistic spirit which had permeated the whole world of Japanese thought (*Geisteswelt*) or 'world soul'. Of course this does not mean they were always conscious of it. But when they were confronted with this difficulty, there was called forth out the very depth of their own existence this very pantheistic spirit. Especially when they faced some philosophical theses which were not understood or interpreted except in the monotheistic terms, they could not help taking recourse to this pantheistic spirit latent within themselves. Two examples will perhaps help to explain this process. Some years ago, when the "I-Thou philosophy" of Martin Buber was introduced to the academic circles in this country, a well known professor of philosophy in a government university interpreted it and explained it in terms of Pantheism. He could not see that the 'I and Thou' as person, implied in this philosophy, could not be understood correctly except in the Creator-creature relation. Or take another example; a President of a government university made a statement to the effect: To make a distinction between *Agape* and *Eros* is to limit the meaning of true love. The real perfect love must include both of them together. Therefore the Christian conception of love which makes a distinction is not very high. In making this statement he has shown his own inability to understand the difference between the qualitative and the quantitative. In these two examples, these two *philosophers almost unconsciously took recourse to the pantheistic spirit or principle latent within themselves.*

These bearers of this philosophy and those imbued with it are the virtual leaders of the cultural world in matters of thought. Even the common folk who are easily bought over at the time of the general election, even these common folk look up to them and listen to them as authorities, as if to the voice of a God. Thus the modern culture of Japan is in the making. That is, this new type of philosophy has been permeating the life of the people, though the complete permeation will surely take some length of time. A sign of this process

of permeation can be seen in the discovery and reinterpretation of "what is properly Japanese" (*Etwas eigentlich Japanisches*), contained in the rubbish-heap of the traditions and customs for the centuries. This process had been heightened during the Second World War, though it was checked by the authorities at the time of the Occupation Force.

The Object of Evangelization

This is the peculiar culture the Church has to face in Japan as the object of her evangelization. To repeat, the peculiarity of this very culture consists of a rare combination or amalgamation of the pantheistic principle of the Orient with the philosophical methodology of the Occident . . . This culture with that peculiarity is the object of evangelization by the Church in Japan. When we consider the difficulty this culture presents to the Church, we see this as the second great cultural problem is her history, the first being that of the Graeco-Roman civilization which the young Church had to confront. No other countries in the world, no other periods in the history of the Christian Mission, ever presented her with of such intensity. Even European countries, proud of their cultures to-day, were barbarous or very primitive in their habits when the Church began her evangelization there. In their cases they did not present any difficulty to the Church, and also they even received the beginnings of their culture from the hands of the Church.

The growth and challenge of Communism in the post-war period presents a further problem, which makes the situation very complicated. *At present the adherents of the Japanese culture, the Church and the Communists stand in a triangular relation, each being the object of deadly attack from the others.* Among these three, the first, depending largely on traditional Japanese custom, is the most stable and strongest—at least for the moment, the Communists rank next, their fatherland being beyond the wide Ocean, whilst the Church is the weakest in every sense of the term.

This is the exact situation in which the Churches in Japan are placed from a cultural analysis.

III. Two Questions to be Asked in Conclusion

The time has come to ask two questions, to which the title of this article bears witness: namely, first, *Does the Church in Japan lack cultural consciousness?* Second, *Does the Church in Japan lack cultural power?* Our survey thus far of the historical outline of the Protestant Church in Japan and the peculiarity of the modern culture of Japan, I believe, has sufficiently shown that our first question must be answered negatively, but the second question must be answered in the affirmative. Humanly speaking, when we consider the almost impregnability of the peculiar culture of modern Japan, we are not surprised to know and find out that *the Church in Japan lacks cultural power.*

However, there is at least one apology I may make for the lack of this cultural power in the Japanese Church. When we think of the pagan environment in the midst of which the Church in Japan has been situated, and also the impregnability of the peculiar culture of this country, we may instantly see the following fact. The ministers of the Church at the

beginning of the Protestant Mission felt the necessity of two things to do. First, to build up strong fortresses in order to train their converts before they do anything else. There is a Japanese proverb saying "We who went to catch are ourselves caught" or literally, "One who went to get a mummy, became a mummy himself". There was this danger to the new converts of those times. So the ministers' first business was to build up strong Churches as the nurture and as the fortress. But to build up a strong Church, in the midst of such a pagan country as this, is not very easy. Then comes the second necessity of the ministers. They had to train themselves first theologically as well as practically, before they could build up the Church and train their new converts. And as they came to know the said peculiar character of the new culture, the consciousness of this necessity of their own training became deeper and stronger. Not to say there is limit in their ability and energy, *they could not pursue two lines of studies in parallel at one time: namely, theology and Biblical science on the one hand and philosophy, sociology and economics on the other. While the first generation and then the second and third have been concentrating their time and energy on the first line, a hundred years have already passed.*

This again explains the question why the Church in Japan is so slow in her progress in evangelization and expansion. When we understand the explanation given above, we need not add any extra word to it. Here, in this point, we must see the difference between Japan and other countries in the Orient. As was said before, other countries in the Orient had their own old worn-out cultures and the Western civilization without any interrelation; but they did not have a new peculiar culture in the sense in which modern Japan has recreated one. So the evangelization of the Church there has a somewhat lighter task than that of the Church in Japan. Of course there is some cultural difficulty in these countries, but that difficulty is the inability of the people to understand or indifference with regard to the deeper grasping of the truth, as they are living in the old worn-out traditional life.

Thus we have to acknowledge the reason of the cultural weakness of the Church in Japan. This weakness of our Church has been doubly intensified since the War. The Church and her ministers have not been theoretically prepared to meet and answer the aggressive challenge of Communism. *As never before we must realize that the Church must have a message for the whole cultural situation in which it lives and seeks to bear its witness to the eternal truth as it is in Jesus Christ.*

Prosperity

More than seventy-seven million people went to the mountains and beaches in a forty-two day period last summer. An extra 2,530 trains and electric cars were added to the normal services for their transportation. This is said to have been the largest turnout in the postwar era in Japan. The ticket sales of ¥6,520 million was 4.7 per cent more than in 1957.

In attempting to survey the history of Protestant of Christianity in Japan it is necessary to take into consideration the Japanese background against which Protestantism has moving for one hundred years. Here, in unique style, is the first part of a fresh interpretation of Japan, by a Christian social worker, originally given as an address to overseas visitors.

Understanding Japan and the Japanese

I.

An Introduction to Japanese Thinking

KAZUTAKA WATANABE

Japan is a country where a unique culture was developed without the influence of European cultures; that is, without the influence of Greek, Roman and Christian cultures. Until the middle of the nineteenth century this culture was hidden from the Western world and had enjoyed peaceful isolation. As this culture had nothing to do with European development, it grew in a very unique manner which the West found to their great astonishment and curiosity. Here we see a culture which has attained a very high point without any help from European countries or Christianity, an entirely non-Christian culture developed as high as any Christian culture which, to many people, is the only known culture. It is fascinating to study a culture free from Christian or European influence. It suddenly appeared in its advanced and original form, a phenomenon very rare because in Europe all cultures have influenced each other very closely for about 3,000 years.

All the learning we pursue in the world today is about Europe and the United States of America. When we study, for instance, we study Plato down to Heidegger and Jaspers, and history of philosophy means, after all, nothing more than history of European philosophy. Yet it is well known that more than one-half the world population is in the Orient. The religion and philosophy of Buddhism, which was originated in India and developed in China, was perfected in Japan. Arts and crafts which developed in China attained a very high accomplishment in Japan. *In a word, Japan is the climax of Oriental culture both in the good and bad senses of the word. Highly developed refinement on one hand and the Pearl Harbor attack on the other.* Both are the necessary and inevitable consequences of the development of Oriental countries for the last three thousand years.

The unique difference between Oriental culture and Occidental culture is most interesting. They are in many respects diametrically opposed to each other. Buddhism *versus* Christianity, Totalitarianism *versus* Democracy, Whole *versus* Parts, Abstraction *versus* Concreteness, Metaphysics *versus* Logic, Philosophy *versus* Science, Objective Regularity *versus* Individuality, *etc.*

As existence is possible and also enriched by a different existence, Occidental learning will be greatly enriched and deepened by taking in Oriental learning. Knowledge and adoption

of this difference will not only enrich both parties, but also make the two worlds closer. "East and West" will meet after all, if both cultures are understood and appreciated. It will also contribute much toward world friendship and brotherhood.

Elements in the Japanese Pattern of Thinking

East is East and West is West.

There are many similarities but they are superficial. We must not be dazzled by these apparent phenomena. It is the difference which causes trouble not the similarities. Beautiful harmony is realized not by the same notes, but by different notes. To know, to understand, to appreciate and to harmonize is more important. As the word *philosophia* means, we must love the thoughts of others. Then philosophy is born.

Christ with a bloody crown of thorns fought, was persecuted and died for the Divine Cause. Buddha fled from problems, spent his life in meditation and died in peace.

Language is philosophy (also true, *vice versa*) and philosophy is living. Different languages have different logic and thoughts. Many Japanese words cannot be translated into English, words which express different and unique concepts. For instance, '*Mono no Aware*,' which is very Japanese, cannot be literally translated. '*Aware*' is not pity, grief, sorrow, pathos, compassion, or sadness. (Even in German, it cannot be expressed as *mitleid*, *rebarmen*, *betrubnis*, *sorge*, *kummer*, *schmerz*, or *weh*.) This '*Mono no Aware*' is one of the fundamental and most common emotions of the Japanese. A simple word like 'mountain' or a phrase as 'a man from Texas, China, Finland, Africa, *etc.*' have different contents. We seem to agree, but we think quite differently. It is all the more so when it comes to such abstract words as liberty, justice, truth, God. *etc.*

It is dangerous to be easy-going and think that since there are so many similarities that a good thing in one place must be good also in other places. *Similarities are like tops of icebergs, hiding gigantic portions under water.* It is not similarities, but differences which cause trouble. If we mean to make a bridge between two places, the first thing we must study is the difference.

The three keys to understanding of Japanese are Buddhism, Confucianism and Feudalism. Buddhism is the pattern of thinking, Confucianism is the pattern of action, and Feudalism is the pattern of social structure.

Buddhism

Three pillars of Buddhism are: *Shogyo Mujo Shobo Muga* and *Nirvana*. *Shogyo Mujo* demonstrates the time relationship of sequence in terms of the impermanence of all being, and underscores the truth that all things flow. All composite things in the realm of Time and Space are in eternal and unceasing flux. Nothing exists. All things are changing constantly, becoming and decaying. Change or death is reality and life is a shadow. So-called 'Reality' is a sheer and temporal name given as the meeting point of two fast-moving lines of Time and Space (which exists only for a split second.) Birth is a death sentence, meeting, is parting, even the earth lasts only for a few seconds in the boundless ocean of Time and Space which is eternal.

Shoho Muga means that there is no self in any thing. No thing has substance, and no one has any substance to cling to. In the Western world, 'self' is a central object. Protagoras's idea, "man is the measurement of all things" is one of the forerunners of '*cogito ergo sum*' an idea of Descartes, father of modern philosophy. "Even the very hairs of your head are numbered," "There are many mansions prepared for you in Heaven." God has personality, Christ is a person. All attributes of God are human; love, mercy, forgiveness etc. At the Last Judgement, every person must answer for his personal responsibilities. "I was thirsty and ye gave me a drink." Man was made in His image. Even nature has a mission to "glorify God." But Buddhism emphasizes the opposite. Negation of self is salvation. It is an illusion to think that there is personality in anything, even in human beings. No existence is teleological. Self is a bubble or a wave on the surface of the boundless ocean of nothingness which appears only for one second and goes back to the water. This self is the cause of all frets and cares. Only the emancipation from this self promises peace. There is no spirit in self, there is no matter in self. Matter and spirit are one and the same. Subject and object are one and the same. Existence and non-existence are the same. No substance has a name. All is emptiness and vanity.

Nirvana means to "blow out" or to "extinguish." It is the negation of negation. It is over and above 'is' or 'is not.' Even nothingness is overcome to reach the Absolute which, of necessity, is Nothingness. *Sein* and *Nichts* are united in *Nirvana*. This is the status of salvation. After this only, a positive life begins. The positive life is not that of illusions, but of reality. Buddhism is the negation of all to attain 'nothingness' is negated again and the highest status 'Negation of Negation' is attained.

Why the Pearl Harbor attack? Most of the generals and admirals were against it. The nation was totally surprised, but since it was the necessary turning of the wheel of causality, they followed it.

Salvation is not to cry aloud, "Give me liberty or give me death," but to move in the objective flow of necessity.

Sweet Japanese wives (they are like water for which adaptation is victory and happiness). Losing is winning. What is this weak individual called "I"? We must not be self-centered. Happiness is losing.

There is no 'truth.' Truths are always plural and momental. There is no eternal criterion of truth. (The Allied Forces forced the New Constitution upon Japan, stating that Article 9 is the central point, but seven years had not passed when they began to recommend rearmament, stating that the condition had.) History of theology, philosophy, ethics shows constant strife and change.

With all limitations, no human being can say, "It is true." There are many possibilities between A and B. Formal Western logic says, "A is A, or it is not A." But the reality, A is and is not A at the same time. The idea of 'black and white' is Western. '*Yes*' or '*No*' shall be the answer, but how misleading it is.

Occupation. What is the use of fighting against it? The wheel changed and we are in the new objective reality. To be in it means to get out of it. Occupation is gone and

Japan is left unchanged. (Mr. Kishi, the Prime Minister, was one of the top War Criminals; today no one thinks it strange.)

Is Japan without conscience? Yes and No. We do have ideas and ideals, but we are not sure of them. Neither are we sure of Democracy. It is not that we are simple agnostics, nor without conscience, but we see a larger truth in the movement of Time and Space which can create things and kill things. Our wisdom is inferior to the folly of Time. If it is against our wishes, "*Shikata ga nai*." "*To give up*" in Japanese, "*Akira Me*" (literally translated: *clear eye*) means to see clearly the objective situation.

Kamikaze pilots—Not men of courage, bravery or patriotism, but men with Buddhistic philosophy.

Suicides—100,000 people commit suicide a year. People understand it, and many beautify it. Death is the solution of all troubles.

Is the pattern of thinking of the Japanese so passive and pessimistic? No—it is very active, as we see nothing immovable or unchanged. We are never disappointed or broken-hearted if things collapse. Death is the beginning and opens new world. Catastrophes, natural and social, or military, are a matter of course. They are not unexpected. They are bound to come sometime or another. During the war, almost all persons, when their houses were burnt to ashes, said, "*Nandaka Sappari Sita!*" ("Somehow or other, I feel as if I got something off my chest")

'*Shikata ga nai*' is not merely 'It can't be helped.' It means, 'well, that is that, I shall start a new road.'

Two million died, eight million became homeless, 44% of the territory was taken away, five million repatriates returned jobless, propertyless. But it was '*Shikata ga nai*' and we started on a new road with cheers.

"I was in a very high position during the war, the house was burnt in an air raid, two sons died in the war, my wife died of sickness. I have no family, no house to live in, no money. I am all alone. *Ha, ha, ha.*" To Westerner, his laughter is hair raising. But it is Japanese. It is more than mere hiding. It means hope.

Labor union leaders of *Schoyo*, at the height of their power, do realize that it will not last very long. The management, at their weakest moment, know that things will change.

The change of time is almighty. It pays to throw ourselves into this mighty current in the boundless ocean of nothingness.

Buddhism, as the pattern of thinking of the Japanese is, roughly, as stated above. As an established religion, Buddhism is dead, but the spirit and philosophy is in every drop of Japanese blood. (It may even be said that it is all the stronger now that it is dead as an established religion.) If Buddhism should be taken out of our thinking will be left.

Buddhism together with Confucianism, is the foundation of Feudalism.

Confucianism and Shintoism

Most foreigners think that there are three religions in Japan, namely, Buddhism, Confucianism, and Shintoism. But the only religions are Buddhism and Christianity. Confucianism

is nothing more than a gentleman's moral or political code. It is another version of Machiavellianism, English Utilitarianism, and American Pragmatism. It shows a definite standard of behavior for the people according to their position, the ruling and ruled, parents and children, elders and the young, among friends, among neighbors, men and women, *etc.* Individuals must not express individuality, but must act according to the position they stand in. We must hide or keep under control our 'joy, anger, sorrow and merriment.' Individuals do not have to form their own opinion or judgement. All that they must do is follow a certain social code which is definite and clear. *The mental attitude is not important, but the form externally expressed is important. Form and not the content.* Shintoism is veneration for ancestors. It has no divine being. 'Gods' are all human beings: Emperors, *Samurai*, leaders of all kinds (even farming leaders), generals. Confucianism sets a definite standard of 'vertical' relations of the *present* society while Shintoism sets the standard of 'vertical' relations from the beginning of Japan. The former emphasizes self-restraint and formalism of our actions while the latter emphasizes respect and devotion to our higher-ranking 'national' ancestors who are 'gods.' (A god in Japanese language means high, above, before.)

Confucianism helped the solidarization of feudalism and class-system, while Shintoism helped nationalism and veneration of the Emperor as the 'living God' (highest person living.)

It is a mistake to interpret words like God, worship, prayer, divine etc., in Japanese language from the standpoint of Christian theology. When one goes to his father's grave, one takes his hat off and bows. This is called worship. Japanese shrines are forests where we become silent and bow. (Kant's heart was filled with awe and reverence when he looked up at the starry heavens.) It is a moment of dignity and solemnity. Even an atheist feels the same way when he looks at the beautiful sunset. Confucianism talks about 'Heaven.' Their heaven means natural and social regularity, objective necessity without any feeling of divinity.

Just because Japanese use words similar to Christian expressions, they must not be interpreted from the viewpoint of their Christian meaning.

Buddhism, however, is a religion. It is pantheism. Buddhists themselves admit it and are proud of the fact that Buddhism is pantheistic. As it is over and above any individual person, consequently, it is not bound by of any chain phenomenal necessity and limitation. Japanese think Buddhism is deeper than Christianity which is centered around the person of Jesus Christ, a historical person, and at the same time the son of God who is the Creator of the universe and all therein. Through this human-God, Christ, we can approach our heavenly Father by whom 'the very hairs of your head are all numbered' and 'even one sparrow shall not fall on the ground without your Father's knowledge.' Our heavenly Father is interested in every human being personally and listens to the prayer of the most insignificant person.

As a contrast to this, Buddhism's salvation is *Nirvan*, a state of emancipation from all human desires. The word '*Buddha*' means in Japanese, '*hotoku*,' *i.e.* 'unite,' to release our soul from the fragile 'individuality.'

The sole and the highest aim is to emancipate human beings from the yoke of '*Bonno*'

or desires, passions, and all human tendencies. Buddhism is resignation from all transitory, worldly phenomenal existences and situation. It is the negation of all. Buddhists believe the reason human beings suffer is that they are chained by 108 *Bonnos*, that they cannot get something or cannot be in a certain condition which they desire, or expect to have, or be in. They feel that if they give up and do not hope, they do not have to suffer. Life is so unstable, brief, and so deceiving, why fret, care and worry about the things which are merely transitory?

Jesus says the same thing. *But* after he talks all about the vanity of life, he says, "Seek ye first the Kingdom of God and righteousness."

All religions come from the sense of vanity of life directly or indirectly.

Christianity prepares many 'mansions' in the hereafter. Buddhism sends people to the boundless. This nothingness is not a passive thing. On the contrary it is most active. All our fears and irritations come from our desire to maintain and promote our 'face' our 'benefit,' *etc.* We have many bundles on our back, and stagger and suffer. Why do we not throw away all these things and become free? Happiness never comes in our eternal pursuit of better things and more things. There will always be fights. Even the whole universe comes to nothing before long. So what we have, what we care for are nothing more than the sound of our clapping of our hands. Let us forget they tell us.

The best comparison between Christianity and Buddhism is the difference between Jesus with the bloody crown of thorns and the meditating *Buddha*. The former means higher and nobler ideas and ideals while the latter means resigning from all ideas and ideals. Tennyson says, "Ring out the old, Ring in the new," but Buddha says, "Ring out all."

The alphabet of Japan consists of 48 letters and is a beautiful poem in itself. Not one letter is used twice. The earliest written record of the thè alphabet is 826 A.D.

It runs like this. "Phenomena are beautiful, but fade away. Life is so unstable. I have crossed a deep mountain of 'existence' and 'doing' (meaning I have lived twenty years, have been in all kinds of things), I dreamed shallow dreams, and I was not drunken with these dreams." And the last letter is "nothing."

Every grade school child, 13 million of them, studies this alphabet first. We can imagine what a strong and deep impression a pupil of seven gets from this poem.

All Japanese are Buddhistic in their thinking and Confucianistic in their actions.

No one can understand Japan and the Japanese without a good knowledge of Buddhism and Confucianism. This is more than their religion. It is their philosophy of life.

European philosophies have been studied carefully, to be sure. But the fundamental thinking has been Buddhistic, consciously or unconsciously.

The Japanese, with 1,500 years of Buddhism and Confucianism, are completely buried in the lake of these two systems of thought. In fact, these thought patterns have become the blood of Japanese so much that they do not realize that their thinking is Buddhistic and Confucianistic. It is just natural for them.

(To be continued in the next issue: Part II—A Survey of Japan's History.)

The Student Christian Movement in Japan is a relatively new thing, at least in terms of a unified movement. Here JCQ presents a penetrating analysis and insight of the Japanese SCM in the world picture. Originally written in February of 1958 at the request of the Student Y this is fraught with significance for Japanese Church on the verge of a new century...

The Life and Mission of the Church

A Project of the World's Student Christian Federation

RENDELL A. DAVIS

It is an historical reality that the student Christian movement has pioneered in both the modern missionary movement, and in the contemporary ecumenical movement, both of which have profoundly shaped the form of the Church as we know it today. Now it is preparing to launch a project that many church and mission leaders feel can very well be as significant, if not more so, than its contribution to these two movements. It is beginning a seven year program of teaching and commitment on "The Life and Mission of the Church". The following paper does not cover all the facets of the project, but will attempt merely to introduce it in terms of the background, the content, the program, and its relevance to the Japanese student Christian movement. It is hoped that the following will lead readers to become involved in the project, and to look more deeply into its implications. Fuller treatments can be found in the special issue of the *Federation News*, No. 5, 1957, and in the October—December 1957 issue of *The Student World*, both of which are given over fully to the subject.

How the Project was Launched

In December 1955, at Athens, Ohio, the Student Volunteer Movement, in its 17th Quadrennial, attempted to express the nature of the Church's mission today by inviting foreign students in America to make up nearly half of the 4000 conference participants, and by focussing the issue on the social revolution of our time and the call to reconciliation. The result, as described by the *Christian Century*, was "the most international church gathering ever held in the United States...the most realistic, most barometric Christian meeting in recent years." In addition to a great deal of personal commitment on the part of the delegates, and the appearance of such groups as ecumenical mission teams which tried to give concrete expression to this commitment, a significant result of this conference was *the development of a group conviction that the Church today faces a crisis that will not be solved by any tangential movements nor "catchy" slogans.* Rather the complexity of the social scene needs more study; the Church, if it is to respond creatively to God's call in the social revolution, may have to go through a very radical renewal and reformation in its form and structure. Therefore, what is needed is a wider and even deeper exploration

into what all this may mean, done in the ecumenical dimensions of which Athens was representative. Thus, at the General Committee of the WSCF at Tutzing in August 1956, students who had participated in the quadrennial called upon the Federation to carry on the sort of thinking that was done at Athens, and in particular to plan a conference in Asia itself, where the issues are most acute, to thrash out further, with as much representative participation as possible, the problems of the Church's mission in our time.

In addition to the phenomenon of the Athens experience, for some time Federation leaders, and especially the Chairman, D. T. Niles, had been considering the need for a teaching program for students on the ecumenical thinking of our era. They felt that *there has been a process of thought development in ecumenical councils, study committees, and the like, which does not penetrate to the average layman, and yet which is something that students are capable of handling intellectually and in terms of action.* To some extent, this body of opinion has reached a consensus that can be taught, and where there are differences, the lines of opinion, at least, have been clarified and can be presented as options. In any case, these leaders felt that the time had come when more serious efforts should be made to inject this thinking into all levels of the life of the Church; and the student movement, with its particular status in freedom from institutionalism, would be a good place to start.

Thus, at Tutzing, in the closing days of the Federation General Committee, the proposals from Athens were brought together with the idea of a teaching program, and it was resolved to commit the Federation to what was then thought of as a three year project with a title then given as "The Mission of the Church".

In April, 1957, at Bossey, it was the task of an enlarged executive committee to work out more fully the details of the plan, when the project was extended in time, and also to its present title, "The Life and Mission of the Church". The reason for the first expansion was to allow time for a flow of conferences and study from national and regional levels to a central climax, and then back again to regional and local participation. The title was changed when it was felt that the mission of the Church in this day can be possible only after, or along with, a searching examination of the present structures and forms of the Church's life. Both of these changes will be discussed more fully later in this paper.

To date, there has been one more planning committee in Madras (Tambaram), India, in December 1957, to work out the Asian program for the project, and in particular to plan an Asian Student Conference in Burma for Christmas, 1958. While this committee was working under directives of the Tutzing and Bossey Committees, it seemed to those present that the meeting carried the entire project into even deeper dimensions and implications.

The Need for the Project

The Church's Lord is one and unchanging from the beginning to the end of time. The Church's task, too, is one to follow her Lord and to respond to His call to mission: to witness (*marturia*), service (*diakonia*), and fellowship (*koinonia*). This is of the Church's *esse*, its core, the constant of our faith. But as the Church seeks to express this mission to the world, the changing facts of the world call for new tasks, new ways of witness, of service,

of fellowship. God's call to the Church to become involved in His plan for the world is constant, but in different ages, His specific call as to *what we must do* and how we must do it may vary.

We live in an age of rapid change. Psychologists, sociologists, anthropologists, historians, etc. have all made this clear enough so that we need make no case for the fact here. Social, economic, and political structures, cultural patterns, religious and nationalistic movements are everywhere in flux, everywhere to be described in revolutionary terms. Yet, *the Church is often left behind, striving to perpetuate patterns and structures that were adequate only for a day that no longer exists.* As a recent Federation staff paper states, "The world, the Church, and the mission of the world have changed, and no serious efforts have been made to understand what forms the life and mission of the Church must assume under these new conditions." As a simple example, community churches were developed for the needs of residential communities. Now we live in an age when residential areas in many cases are no longer natural communities but the Church continues to carry on as though no change had occurred. The four or five weekly church services are sacrosanct, and are carried on ridiculously with little or no variation or adaptation long after the response and the spirit are dead.

Thus, unfortunately, the Church, rather than seeking for God's purpose in this rapid change has often become bewildered and confused by it, and has either resisted the change or withdrawn from the world altogether, tending to call itself "normative" as over against a world that is "lost". Yet, as D. T. Niles has aptly put it, "God's direct object of action is the world. God made it. God loves it. Jesus died for it. God will judge it. *The Church is not the direct object of God's action. The direct object of God's action as we find it in the Bible is the world.* And when God speaks to the Church, he speaks to the Church about the world." Our problem today is that much of the church has reversed this process to see God speaking to the world about the Church; or as one recent ironic paraphrase of John 3:16 has been stated, "God so feared the world that he gave the Church in order that some might be saved out of the world." The Church has become the end and object of our efforts, so that we call a person devout when he attends all services on Sunday and during the week (including the Youth Fellowship after he is past 50), sweeps the sanctuary, and washes the communion cups. As Dr. Visser't Hooft put it at Bossey last year,

"There is a complete dichotomy between what the Bible says the Church ought to be and what the Church is in practice; it generally sets up structures for a job of conservation rather than for a dynamic job. If we are to be obedient to our vision of the mission of the Church, a very fundamental reformation of the Church is inevitable."

We seem to have landed in the same misconception that Israel kept falling into: to see the calling of the people of God in egocentric terms, for one's own sake and for the sake of the "people" themselves. So long as this continues, we stand under the same judgment that the prophets foresaw for Israel. In fact we may seriously ask if the present violent and revolutionary world is not an indication that God's judgment is not only in the future, but actually here with us now.

Now, it is very easy to make the above criticism. It becomes a favorite parlor game for erstwhile theologians; it has become the common "erudite" analysis of the Church's dilemma in our time; so much so that anyone who has followed theological thinking in the past few years will feel that the reading of it here again is terribly trite and repetitious. *Yet, for all our talk, for all of our consensus on this subject, we must be called to a fresh realization of its revolutionary implications, because the Church, while agreeing on where we ought to be, has seemed to be incapable of doing anything about getting there.* This is where the Life and Mission Project becomes relevant and radical, for it proposes to take three important steps: (1) to teach the basic mission of the Church so that the consensus in ecumenical circles may enter into the thought and experience of students on all levels; (2) to thrash out the problems of the Church's life that bind God's people from responding to God's call, to work out the positive ways of getting from where we are to where we want to be; and (3) to enlist students, Christian youth, and the entire Church into a commitment to do something about it. In a sense, it is the *positive* nature of this resolution that makes the project new; we intend to *do* something.

At this point, it should become clear that the expansion of the project's title to include the "life" of the Church is not a general spreading out of the study to such a broad base as to lose the cutting edge of the emphasis on "mission". Rather, the addition of the word "life" implies a deepening and more radical understanding of what is here trying to be done. If the Church is to express its mission in the present world, it must ask searching questions as to whether this is really possible in the present structures of its life. Perhaps, to express our mission today we must make very basic changes in our present patterns of effort; *we may need an entire reformation!*

Many have asked why the *student* movement thinks itself capable of undertaking such a project. Inasmuch as this is a problem of the Church, should it not be a task for the WCC, the IMC, or some such more inclusive body? As a matter of fact, this very point, from the beginning, was of great concern to the WSCF leaders. However, the Federation is going ahead with it all primarily out of the insistent urging of church and ecumenical leaders who themselves are convinced this is an area in which the student movement can do something for the churches that they cannot do for themselves. To carry out such a project will require a great freedom and flexibility which the student movement possesses in contrast to the more institutionalized church structures. It is this very freedom that has allowed student movements in the past to be able to strike out in some of the most creative movements in Church history. At Tambaram, in December 1957, one well known Church leader stood up in the meeting to urge passionately that the group realize the tremendous potential of the task before us. As he put it, for 30 or 40 years we have been coming to a recognition of the "new day" in the mission of the Church, but in concrete form, very little has really changed. He said that he went to the IMC conference of 1952 at Willingen with expectations that the basic problems would be dealt with, but came away disappointed. Here, however, in the Life and Mission project he sees anew the possibility of getting at the roots in a straightforward way because of the very nature of the organization and people who will carry it

out. Thus, Church leaders all over the world have pressed the WSCF to take this task seriously, and have promised support in spirit and in material resources.

Of course, if the student movement is to do something for the Church, it must do it in conversation with the Church, and in some places, one of the first tasks will be to establish the lines of communication. It is hoped that the project will be contagious; that the churches, perhaps starting with general youth groups, will see the vital nature of the program and will want to adopt it as a part or whole of their own life in the coming years. Indications are that in many areas, this is already becoming a fact.

The Program of the Project

As we have pointed out, the first step in the project is a teaching program. On the international level, this teaching phase will be organized in three stages. (1) At a pilot conference in Asia (Rangoon, Dec. 1958), there will be a working out of the issues along with the opportunity to try them out in a teaching situation. Asia has been chosen for this for it is felt that the issues are probably highlighted in more bold relief in this part of the world, where change is more violent and where forces in political, social, and cultural areas are so dynamic today. (2) Then there will be a large world-wide conference of some 500 students in England in 1960. (3) Finally there will be regional and / or national conferences in which leaders will be drawn from the previous two, and the results of the former meetings will be channeled to each, to be adapted to the particular problems of the respective nations and regions. This will continue until 1964 or 1965.

Many of us are getting rather tired of more and more international conferences, and the question has been raised as to whether a *new* approach to the Church's task might not be best carried on in the context of a *new* method. Nevertheless, international conferences are still the most economical and effective way of bringing students and young people into a personal and ecumenical encounter with the message that must be communicated, with the leaders who will teach and train, and with each other to share in the common concerns and needs of the Church in the world.

On the other hand, the conferences will by no means exhaust the program as it is presently being worked out. Certainly even the most successful conferences can be attended only by a minority, and are usually woefully reported even by those who have had the deepest experiences. Thus, *the intention is that the conferences will be mere focal points for what will be happening from now on in the national SCM's*. India, for example, has planned a "summer college", lasting three weeks, for some 700 students and local leaders, gathering together the leading world thinkers to teach, to grade, and to graduate the participants. In Japan, special plans are being laid which will be discussed in the next section of this paper.

In terms of the content of the program over the next seven years, there is a serious attempt to avoid hurrying conclusions and over-all outlines. There is a feeling that God is calling the student Christian movement to a very particular task in the project, but that much more must be done to prepare ourselves in order to discern just where this call will

lead. At this point we see certain directions, we see a few first steps, but the end is still cloudy. Therefore the project at this point is concerned with developing an openness among Christian students, an openness and a freedom to be able to respond to God's will as each step brings us up against the next step, leading us, perhaps, into ways that would frighten us, or which we would reject, if we could see the over-all destination now. Therefore Bible Study should be at the beginning, approached on an existential level, studied to find God's specific call to His Church. (It is interesting to note that several of the Bible Studies that have already been worked out for the project have chosen to focus on the life and work of Peter. The thought here has been that Peter, with the viscissitudes of his human character and experience, with his relationship to Christ and the Church, may stand in a more understandable position for us today than Paul.) Secondly, there must be a more serious pursuit of the devotional life, both in the personal and in the group experience of students. But since private devotional life flows out of the Church's devotional life, we must enter into a deeper search for the liturgical treasures of the Church and bring them into the life and soul of our students. Thirdly, we must become involved in the world, in the life of the university, in the political, social, and cultural movements of our day, so that the revelation of the Word and the pulses of our worship may be related to the particular nature of our age. Out of all of this may come, we pray, a "new" vision of the Church's task, which should really be only a recovery of the *old* Biblical vision, interpreted in a contemporary setting.

The Relevance of the Project for Japan

In Japan, the SCM is the Student YM-YWCA. Historically this status has been by explicit or implicit consent of the Church, or more often merely by default.

In recent years, several factors have arisen to complicate the *status quo*. First, the "by default" pattern is disappearing as churches rediscover the imperative of their mission to the university, their responsibilities for the evangelism of students, the importance of the development of a witnessing community on the campus. At this point, there is no point in arguing as to in whom the fault lay; at any rate, the relationship between the Churches and the Student-Y was not close enough for the Church to move automatically in its student evangelism through the "Y", the result being that we now have on our hands a diversity of incipient student movements or areas of student work that have little or no coordination. Centers are developing, missionaries are arriving with the designation of "student workers", and church student groups are asking for recognition in structural terms from national and international bodies, all without or with little basic reference to the existing SCM (the "Y").

The confusion of this development has been alarming to many from all sides who fear the development of a divided denominational student movement here according to the American pattern. Certainly Japan has neither the resources nor the need for such divisions, and as a witness to Christ's gift of unity, they would be a mockery.

Thus, *conversations have been going on in recent years in an effort to find a channel or structure through which all churches and church agencies could commit themselves in an un-*

restrained expression of their witness and mission to the university. Recently the conversations have come to a head, so that the Student-Y has responded to a proposal to move toward a full-scale consultation which will gather together students, student leaders, faculty fellowships, and all interested in the problem to find this united context and movement for our work. Much groundwork must be laid, research must be done to satisfy unanswered questions, a staff member must be found to carry it all out. As a first step, however, a steering committee of twenty people has been called to be a continuing, functioning, preparatory body for the consultation.

What has all this to do with the Life and Mission Project? It has been the feeling of some that the project can serve as a pertinent vehicle for the structural development. That is to say, it might be very possible to nearly merge the two concerns. The structural problem is one that must be approached theologically if it is to have any chance of success. Any attempt to "negotiate" a united movement in purely organizational and bargaining terms is doomed to utter failure, for we will then be brought up against competing and unreconcilable demands that are only solved by watered-down compromises. Rather, *the structural problem of the SCM in Japan is one of finding the form in which the Church may best express itself in its mission to the university.* We must approach the consultation, not with preconceived ideas on the prerequisite forms necessary to satisfy us and the institutions we represent. Rather, we must approach it seeking to find God's will for us in this area, seeking to find a structure, either presently existing or new, through which the wholeness of the Church may carry the wholeness of the gospel to the wholeness of the world (in this case, the campus).

This student movement strategy study and the "Life and Mission" Project may not be the forces to kick-off all the miracles that many await in Japan; but they may be well worth watching as patterns along with other ingredients, already bubbling, which someday may become channels by which the Holy Spirit shall renew His Church.

Offering

I give to Thee mine eyes
 And praise Thee for their seeing.
 I give to Thee mine ears
 And praise Thee for their hearing.
 I give to Thee my tongue
 And praise Thee for its speaking.
 I give to Thee myself
 And praise Thee for my being!

Lord, may I use mine eyes
 To see that which Thou seest;
 And may I use mine ears
 To hear that which Thou speakest;
 And may I use my tongue
 To speak the words Thou givest;
 Dwelling in me, O Lord,
 Be Thou my whole existence.

Mary Catherine Fultz

They Went Before :

KAJINOSUKE IBUKA,

*FUJIRO SONOBE**

Kajinosuke Ibuka was born the son of a Samurai of Aizu Wakamatsu and brought up in the midst of the Meiji Restoration. At the age of 14 he experienced the bloody battle at Shirakawa Pass. Emperor Meiji's troops had at last pushed their way through Wakamatsu's army, the last stronghold of Tokugawa era, and were surrounding the Castle of Aizu Wakamatsu. Even young Ibuka had to join the desperate battle. The air rocked with cries of babies and women cut down by flying bullets, but he with his mother tried to get the younger children to safety. It was a hopeless battle for the Wakamatsu army since they were greatly outnumbered. Food and ammunition were soon gone. Fifteen and sixteen year old boys who had been on the front line of battle had been sent behind the fighting lines to help defend the refugees. They made it plain however that they had not left the battle by choice. Ibuka was humiliated over the fact that he was a year too young for the White Tigers, the name by which they were known. He considered himself ready for battle. At the very end, still refusing to surrender, they died by their own swords. They had fulfilled their sacred destiny to die for their prince's honor. Twenty-two of Ibuka's relatives committed suicide to escape the horrible death in battle. At 17 Ibuka was still wrestling with the question: Was it really possible for living to be more honorable than dying? He came to Edo (now Tokyo) to study English and Western culture with the idea of some day being able to get revenge for the 22 members of his family who had committed suicide. But something else was in store for Ibuka. He studied under Dr. Samuel R. Brown, then a missionary living in Yokohama. He learned many things from him but most important of all were the lessons he learned from the Bible. Dr. Brown taught him to "love your enemies". He soon realized that there was more to life than he had learned from his Chinese studies. He was baptized by Dr. Brown in January of 1873.

His Christian influence was felt far and wide. In West Sweden the great man of letters, Stranberg, heard him and commented: "How strange that a pagan country should produce a Christian with this view of life. My view of life is all wrong." From that day he began studying the Bible. His later works took on a deeply religious nature and at his death he asked that his Bible be buried with him.

Ibuka followed Dr. Hepburn, famous for the Hepburn system, as president of Meiji Ga-

* Translated from a pamphlet published by the Commission on Christian Literature of the National Christian Council by Sobi Aikawa and adapted for JCQ by Irene Jennings.

kuin. He was active in writing, translating, preaching, teaching, and lecturing. He was chairman of Japan Christian Churches twelve times in succession. He was active inside and outside the country as chairman of the Y.M.C.A. He made several trips to Europe and America.

At the World Y.M.C.A. Convention held in Paris, France, in 1905 Ibuka was one of two delegates from Japan, and a speaker at the Convention. The Russo-Japanese war was in progress. Hostility on the part of both countries was increasing as battle after battle was being fought. Ibuka, through tears, spoke to the 600 delegates of his burning desire for peace, urging them to pray and cooperate for the realization of lasting peace. Everyone was deeply impressed, but one, Nicholas of Russia, at the close of his message jumped to the platform before the entire delegation and embraced Ibuka with the warmth of Christian love and understanding. This sight brought thunder-like cheers from the audience. Only through Christian love like this can lasting peace ever come.

Kajinosuke Ibuka, Th. D., was born in 1854 and died in 1940 at the age of 86, a tireless leader of youth and worker for the Kingdom of God.

Christmas in Japan

Christmas has come to Japan!
On crowded street corners
Loud speakers blare Christmas carols
And banners proclaim
Kurisumasu se-ru
Ginza is almost like
Broadway or Main Street
In any American town.

Christmas has come to Japan!
Show windows display
Santa Claus and his helping dwarfs,
And even in places
The Nativity scene—
Joseph and Mary
And tiny Christ-child—
All for the sake of good business.

Christmas has come to Japan!
East accepting West:
Christmas trees mixed with *Kadomatsu*,
Oshogatsu blended
With symbols of Christian love.
Tinsel and lights and
Angels of many hues—
All for profit and not for love.

Christmas has come to Japan!
But has Jesus Christ come?
No—this is just the outward form!
O millions of Japan!
Look! Behold! Not the form!
But the central message:
The angels' song,
Peace, Salvation, for Yamato's sons!

R. P. J.

The Japan Christian Chronicle

Compiled by *PAULINE STARN*

[As the Japanese Protestant Movement enters its Centennial Year the foremost question in the minds of many is "What will the second century bring?" As *JCQ* endeavors to render the English reading Christian public a unique ministry in the Centennial Year through its twenty-fifth volume, it introduces a new feature—a running commentary on the events of significance in the Christian movement. Designated *The Japan Christian Chronicle* this feature replaces the former *News of Japan's Church* which had to be discontinued when the compiler David Van Dyck moved from the Tokyo area. *JCQ* expresses its appreciation to Mr. Van Dyck for the service he has rendered in this capacity. The compiler of the new feature is Miss Pauline Starn of the Publicity Office of the Interboard Committee, Tokyo. Ed.]

October 1. Japan Church World Service sent second lot of relief goods to Izu. Report 138 dead, 810 missing, 150 injured, 198 houses completely destroyed, 620 washed away, 363 partially damaged (Report as of Sept. 29. No report yet from Ito area.) by typhoon Ida. Relief work of many church groups organized through CWS.

October 5. World Communion Sunday.

October 6. UCC leaders, 200 ministers and laymen, met in two separate meetings with Mr. Naito, director of the Elementary and Secondary Education Bureau of the Education Ministry, and Mr. Kobayashi, chairman of the Japan Teachers' Union, to discuss the Teachers' Efficiency Rating. Lively discussion in both meetings.

October 7. Japan CWS received \$5,000 from America for typhoon relief.

October 9. Pope Pius XII died at the age of 82.

Baptist leader, Buntaro Kimura, led NCC discussion in meeting of church leaders to promote ecumenicity, one of series of meetings designed to explain position of various denominations.

October 10. Centennial Evangelism Committee of NCC designated November 1—7, 1959, as Mission Centennial Memorial Week.

October 11. Old People's Home dedicated at Aisen Church, Saitama Prefecture.

The 8th general meeting of the Japan Presbyterian Church was held at Kashiwagi Church in Tokyo. The new moderator is Haruyoshi Kondo, pastor of the Otaru Zion Church, Hokkaido. Approved the celebration of the 88th anniversary of the establishment of the first Protestant Church in Yokohama.

October 12. Memorial service held for Christian laymen and ministers who died during the war, at Peace Memorial Hall, Hinodai Church.

October 13. First tape-recorded Christian message sent to leper sanitarium. Contains mes-

sage from Helen Keller, opening session of 14th Convention on Christian Education, and sermon delivered to the Council on Christian Evangelism for the Blind. Planned as first of a series of tape-recordings for leper sanitariums as part of the Council for Christian Evangelism to the Blind.

October 14. NCC Executive Committee met at AVACO Center. Empowered Japan CWS to raise fund here for typhoon relief in Korea. Voted to enlarge AVACO Center.

October 15. Dr. Alfred Schmidt, returned recently from meetings of *Academie Evangelische* in Germany and Switzerland, reported to NCC on favorable impression made by Japanese visitors to the *Academie*. Visitors were Mr. and Mrs. Motoo Sakata, of the Osaka Christian Laymen's Association, Mr. Motojiro Sugiyama, Diet member, and the Rev. Mr. Kazumichi Saito, pastor of Sakai Church, and leader in Christian Village in Nara.

October 16. YWCA held its national assembly. Elected Mrs. Tamaki Uemura president, Miss Teruko Komyo and Mrs. Kiyoko Yuasa vice-presidents, all for a second term. Passed a resolution strongly opposing the proposed Police Bill on the grounds that it threatens human dignity and freedom.

October 17. Japan CWS, assisted by church youth groups and missionaries, feeds 6000 daily at Izu.

Dr. R.C. Rains, bishop of the Methodist Church in Indiana, met with Christian leaders to discuss the state of the church in Japan.

October 18. United Church special committee initiated campaign for five million yen to build "Home for Rest" for retired pastors.

October 19. Christian Literature Week drive for encouraging young people in the reading of better books. Sponsored by the Literature Commission of the NCC. List of recommended books for youth sent to churches.

October 20. Mrs. Miyako Ishibashi, general secretary of YWCA, left by JAL to assist Miss Taki Fujita of United Nations.

October 20-24. The Reformed Church in Japan held its 13th General Assembly at Nada Church. 90 delegates and observers attended. The Rev. Mr. Shigeaki Fujii was elected moderator.

October 21-24. Tenth biennial meeting of the General Assembly of the United Church of Christ held at Fujimicho Church. 344 official delegates elected the Rev. Mr. Keikichi Shirai, 76, to be new moderator, replacing Dr. Takeshi Muto who served two terms.

October 23. Relief work of CWS in Izu brought to close. Delivered relief food for 48,000 people in two-week period.

October 24. Publication of Hiroshi Niimi's translation of Albert Hack's *Harmony of the Synoptic Gospels*.

UCC General Assembly voted to express disapproval of the proposed Police Duties Bill, increasing powers of police, as endangering fundamental human rights.

October 27. The Rev. Mr. Kizo Aoki, of St. John's Episcopal Church in Asakusa, died as the result of an auto accident. The scooter on which he was carrying relief goods was hit by a speeding three-wheeler. Mr. Aoki was chairman of the Tokyo District Committee of

Church World Service. He was 43.

October 28-29. Thirty-two representatives of 22 Christian junior colleges met at Hakone. Agreed to appeal to the Ministry of Education to continue the present status of Christian junior colleges. The Ministry of Education is asking for the change of status to "*senka daigaku*" or special colleges. Christian junior college leaders stress character building as their objective, whereas the special colleges are designed to give technical training.

October 29. Bishop Matias Cuadra, secretary of United Church of Christ in the Philippines, arrived for a six weeks' visit to Christian churches in Japan.

Dedication of new circular school building at Baika Gakuin, Toyonaka, Osaka, built at a cost of ¥50,000,000 in celebration of their 80th anniversary.

October 30. Japan Bible Society reports plans to give Bibles to families who suffered from typhoon damage in Izu.

Founder of the Home Bible League, Mr. William A. Chapman, arrived at Haneda for a three-week stay in Japan. Mr. Chapman founded the Home Bible League in 1938, for placing the Bible in homes that were without them. The Japan Home Bible League was started in 1950. It has distributed 200,000 copies of the New Testament in this country.

October 31. By invitation of NCC, a Diet member, Mr. Zentaro Kosaka, met with leaders of the NCC to explain the government's point of view on the pending police bill. The NCC executive committee later issued a statement opposing the bill, and declared that the haste with which the government is seeking to push the bill is not in the true spirit of democracy.

The Japan Bible Society reported distribution to date of 1,901,737 Bibles and Bible portions. This figure makes it the second highest nation in Bible distribution. USA is first with over 7 million distribution.

November 1-3. International Christian University held a three day fiesta celebrating the fifth anniversary of its founding.

November 1-3. Japan YMCA annual lay leaders' conference at Gotemba. Under the theme "Ecumenicity and Advance" discussed the YMCA's relationship to present trends in society.

November 2-10. Exhibit relating to the life and work of J. C. Hepburn held at Kanagawa Prefectural library. Included in the display was the Bible translated by Hepburn and Brown, published in the first year of Meiji.

November 3. Peace Association of Christians met to hear Mr. Osamu Hisano, lecturer at Gakushuin University, on the revision of the Police Duties Bill, at Yamate Church, Shibuya.

Christian Diet members held a prayer meeting during the tense hours of negotiation on the Police Duties Bill. The meeting was held at the suggestion of the Rev. Mr. Kanichi Nishimura, Diet member, inviting members of both houses and both parties. About six members attended.

Japan Christian Presbyterian Church held their annual conference at Sumigaoka Church in Tokyo.

November 4. The Rev. Mr. George K. Todd, minister from New York where he does evangelistic work in the slum areas, spoke to leaders in the Occupational Evangelism movement, at

Ginza Church. Mr. Todd is the son-in-law of Dr. Sam Franklin of Tokyo Union Theological Seminary.

November 5. The Emperor and Empress invited 20 Christian workers to the autumn garden party at the Imperial Palace. The Rev. Mr. Kiyoshi Hirai represented the NCC.

November 5-7. WCTU and the New Life Movement Association held joint meeting, with 80 representatives, to discuss chastity, the planned family, alcoholism, money-saving program, healthful amusements, and audio-visual work. Experts on these subjects lectured and held question periods.

November 6. Faculty members of Tokyo Union Theological Seminary declare themselves opposed to the Police Duties Bill.

November 6-8. Japan Holiness Church's 4th General Assembly was held at Tokyo Bible Seminary, with 30 official delegates and 150 others in attendance. Determined on a course of continued evangelistic emphasis and tithe giving.

November 7. NCC Curriculum Committee met with representatives of various denominations to explain the use of the new church school curriculum materials.

Christians, Buddhists and Shintoists joined in rites commemorating the war dead at Kanagawa Pref. Memorial Hall.

Publication of the *Dictionary of Christian Terminology* by the Rev. Mr. Bunnosuke Sekine. Contains 1300 words. Published by the *Shingensha* Publishing Company.

November 9-15. World YWCA-YMCA observe Week of Prayer.

November 10. AVACO began one month training course in preparation for Christmas. The course includes training in puppet plays, instructions in Christmas carols, and suggestions for Christmas meetings.

November 10-11. Occupational evangelism workers of the Kyushu and Nishichugoku Districts met in Yamaguchi, with the Rev. Mr. Yoshimi Matsumoto, chairman of the occupational evangelism committee, Dr. Masao Takenaka of Doshisha, the Rev. Mr. George Todd of New York City slum evangelism, and the Rev. Mr. Leonard Keighley of Kokura City as meeting leaders.

November 12-14. 300 ministers, missionaries and laymen of the Episcopal Church met at Hakone. Four gave reports of the Lambeth meeting. Plans were made for the Centennial Mission Celebration for the coming year.

November 13-15. The annual conference of the Japan Gospel League was held at Osaka Nihonbashi Church with 250 present.

November 14. Japan Jesus Christ Church held an evangelistic meeting at the Osaka Kyurei Kaikan, with the Rev. Mr. Koji Honda as speaker.

November 15. National YMCA announced that delegates from Communist China will be invited to the East Asia YMCA leaders' conference, to be held in Japan next April.

November 15-30. Seven Japanese women attended East Asia Church Women's conference in Hongkong. Mrs. Tamaki Uemura led the morning services during the conference.

November 18. Dr. T. M. Taylor, moderator of the United Presbyterian Church in the USA, arrived in Japan on a world tour of Presbyterian missionary work.

November 19. The General Secretary of the British Mission to Lepers, who is in Japan to attend a meeting of the Leper Society, led a discussion on the leper problem in Japan and Korea, at the Kanda YMCA.

November 19-21. The Education Association of Christian Schools in Japan held three day conference. Discussion centered in the matter of student counseling and effective home room management.

November 22. The Youth Department of the WCTU heard Mr. Katayama, former prime minister and member of the Fujimicho Church, speak on "Crises of Peace and Democracy."

November 23-27. Representatives from 27 countries met for the International Children's Welfare League and the Ministry of Children's Welfare.

November 23. Japan's Thanksgiving Day. To be marked in U. C. C. as day of gratitude to retired pastors, with offering for ministers' pension fund.

November 24-25. Literature Commission of the NCC to meet at Hakone, to discuss use of literature in various types of evangelism. 40 expected to attend.

November 24-26. NCC Home and Family Life Committee to hold conference at Ginza Church. Lecturer is the Rev. Shinji Iwamura who attended the EACC conference on Home and Family Life last spring.

November 27. A meeting for organizing the Japan Christian University Student League was held at Aoyama with 400 representatives from 10 schools.

November 28. Japan Church World Service to have a Thanksgiving party, marking the completion of one unit of the construction work on the proposed livestock farm in Iwate Prefecture.

November 29. Representatives from 13 Christian primary schools attended a conference at Kanto Gakuin Mutsuura Primary School.

November 30. A dedication service was held at the Tokyo Chapel Center for the new edition of "Revival Songs," published by the Japan Evangelical Revival Union. Ugo Nakada is chairman of the song book committee, and leads the Chapel Center choir. An impressive and spirited service, with representatives of many churches present to offer congratulations. The new edition, with 700 hymns and revival songs, includes many borrowings from the "sanbika" with the words changed to the colloquial.

November 30. Convention of young couples at Ginza Church to discuss Christian Homes.

December 1-6. The ninth International Conference of Social Work at Sankei Hall in Tokyo. 500 delegates from 30 countries. "Social Welfare and Social Resources" is the general subject of discussion.

December 6. Christian Peace Movement rally at the Tokyo Yamate Church.

December 11-12. NCC Writers' Conference scheduled at Katase.

December 14. Former pastor of the Takadanobaba Church (independent) is scheduled to leave for the Philippines as a missionary of conciliation between Japan and the Philippines.

December 25. Osaka District plans to hold its annual citizens' Christmas program at the Asahi Hall, under the auspices of the Asahi Shimbun.

The Religious World

—Some Random Notes—

Compiled by *WILLIAM P. WOODARD*

Religious Freedom Threatened by Proposed Police Duties Revision Bill

The National Diet has been in a state of almost complete confusion for several weeks and, as this article goes to the press, is confronted by a stalemate because of the Government's sudden presentation of a bill to revise the Police Duties Law to a special session of the Diet discussion of the bill itself is not possible here. Suffice it to say that nothing has created greater political furor than this sudden proposal. Physical violence in the Diet itself has been less than on a similar occasion a few years ago, yet the Socialist opposition felt obliged to resort to physical force, such as blocking access to the rostrum and even to the Lower House Chamber, in order to prevent the majority party from carrying out the Government's obvious intention of railroading the measure through the Diet.

There is no way at present to determine what the sober thinking of the people is on this subject. Inevitably the loudest noise is made by those who protest against what they with good reason believe portends a return to the prewar Police State. Many large rallies and processions have been held. Nation-wide strikes and demonstrations by labor have been frequent and more are coming. Many National organizations have

come out in strong opposition to the bill, and a number of religious leaders are very much disturbed over the proposal.

The National Christian Council recently passed a rather mild resolution urging caution on the part of the government, but the National YWCA was out-spoken in its opposition on the grounds that passage would threaten "the dignity and freedom of the individual which are supported by Christian tenets." Mrs Tamaki Uemura, national president of the YWCA, has declared that "a majority of the nation, including various Christian groups, stubbornly oppose it." Dr. Nobushige Ukai, prominent Christian professor of constitutional law at Tokyo University in his testimony at a public hearing on the bill warned that its passage would mean a threat to freedom of speech and assembly. "I do not deny the need for measures to cope with recent collective violence and crimes of youth," said Dr. Ukai, "but I doubt whether use of force to combat them is appropriate."

Christians, however, are not all opposed to the bill. After reading Mrs Uemura's opinion, Kaneshichi Masuda, also a Christian and a Liberal Democratic Party member of the Lower House, asked the *Japan Times* for permission to express his opinion. The opponents of the bill, said Mr. Masuda,

talk a great deal about respecting human rights but ignore the fact that the human rights of ninety million people are constantly being violated by those who claim to be proponents of human rights. "In no other country in the world," said Mr. Masuda, "are the human rights of such disturbers of the peace more protected than in Japan today."

The Buddhist daily, *Chugai Nippo*, is very definite in its opposition and severely criticizes the Buddhist Federation, which "has no sense of the times, if it keeps silent in this crisis." Other non-Christian religious bodies are said to be opposed, but apparently have taken no action.

Naturally the press is particularly severe in its opposition, but even so there are some newspapermen who frankly say that the police law must be strengthened to cope with violence of radicals. Others say this privately, but do not write it.

Meanwhile, there is considerable evidence that either the police are not adequately instructed in their duties or are not thoroughly disciplined. The Civil Liberties Bureau of the Justice Ministry, which can hardly be called leftist, recently stated that infringements of civil liberties by the police are on the increase. A spokesman for the Bureau said that a total of 1,155 violations were observed in the two and one-half years between April, 1956, and September, 1958. Local legal affairs bureaus accepted only 607 claims in the 1956 fiscal year and 495 in 1957, but the total in 1958 is expected to exceed 1,000. Included in the above violations were 383 cases of physical violence, 243 cases of illegal arrest, and 241 cases of forced confessions. Among several incidents recently reported in the press is the case of

three young men in Osaka who were held at a police "box" for several hours for questioning after being overheard by a policeman discussing the Police Duties Revision Bill!

Officers of the Civil Liberties Bureau are no doubt correct when they say that violations probably will increase if the proposed revision of the Police Duties Law is enacted. But in spite of the clear threat to civil liberties, including religious freedom, it is difficult to shed any tears over the prospects for the religious world, at least. In the decade since the war, although there have been a number of protests made against alleged violations of the principle of religious freedom, there has been no constructive effort by any established religious organization to educate even its own constituency in the meaning of religious freedom and no cooperative endeavor to develop either a philosophy of religious freedom appropriate to this country or satisfactory techniques for the joint defense of the principle. Protestant Christians have been as remiss in this matter as the rest of the religious world. If the "old days" return, Christians must share in the responsibility.

Ethics in Public Schools

In line with its previously announced policy, the Ministry of Education has made the teaching of ethics a required subject (thirty-five hours a year) in the public education system from September 1, but the order does not apply to sectarian institutions offering equivalent religious instruction. The wisdom of teaching ethics in public schools, however, is still the subject of debate because there is considerable fear that this subject will again become the

vehicle of ultra-nationalism.

A public opinion survey of the parents of Tokyo's twenty-three wards, for example, revealed considerable difference of opinion regarding the ethics courses which were first re-introduced into the public schools in April this year. Of 2,079 parents of junior high school students, about one-half agreed that the courses should be taught as intensely as in prewar days, and that patriotism, as in the old days, should be deeply implanted in the minds of the children. Moreover, about one-half approved in principle a statement to the effect that "it is a laudable custom that one should think of our nation as one large, closely united family centered around the Emperor." 24.3 per cent answered "yes" to the question, "Do you think it necessary to have something like the former Imperial Rescript on Education?" 38.4 per cent said "No," and 21 per cent thought that either the past or present system would do.

Efforts of the Ministry to give training courses for teachers of the ethics courses, however, became the occasion for mass demonstrations by students, members of the Teacher's Union, and laborers. Violence was used by the demonstrators, who in some cases attempted to block the meetings or force their way into the buildings. In order to carry out the training schedule, the Ministry had to resort to numerous ruses, including changing the scheduled sites and hours of the conferences.

Teacher's Efficiency Rating System

The struggle against the government-sponsored Teacher's Efficiency Rating System has not abated, but it has been overshadowed in the press by the proposed

revision of the Police Duties Law. The sorry spectacle of teachers striking and being arrested for acts of violence or alleged violation of laws, of having their union headquarters searched by police, of parents locking out teachers because of their actions, and of leftist university students demonstrating violently on behalf of the teachers, continued to fill the papers until the more serious Police Duties Law Revision Bill appeared.

Culture Day

On Culture Day (November 3), a national holiday, medals were awarded at the palace to a painter, a sculptor, a professor of pharmacy and a chemist; and in Tokyo 134 individuals and twelve organizations were cited for "outstanding acts contributing to Community Welfare." Among these were thirteen foreign residents and three military units. One non-commissioned officer and his wife were commended for assisting a Christian church, which had been meeting in a tent, to erect a permanent sanctuary. The Asahi Shimbun gave awards to the most healthy schools and the four most healthy pupils (two boys and two girls) in a survey which had the support of the Education and Welfare ministries. The winners were received in audience at the Imperial Palace by Their Majesties, the Emperor and Empress. At many Shinto shrines, as well as in some nationalistic circles, the day was observed primarily as the birthday of Emperor Meiji.

National Foundation Day

Prince Mikasa, the Emperor's youngest brother, walked out of a meeting of the Japan Historian's Society in early November, when the chairman ruled out his motion opposing

the revival of February 11th, "National Foundation Day," as a national holiday. It appears that the ruling of the chairman was made because the subject was not on the agenda of the meeting but press reports stated that another reason was because the subject was considered to be political and not academic. Prince Mikasa is known to be strongly opposed to revival of the pre-war national holiday. He has been threatened by rightists because of his attitude.

Anti-Nuclear Weapons Activities

An estimated 10,000 persons participated in anti-nuclear weapons demonstrations and rallies staged in Tokyo and sixteen other places on November 1st. The rallies also protested the continuance of US bases and the existence of the Japan Self Defense Forces. Most of the demonstrators were reported to be labor unionists and students. In Tokyo some seven hundred people were addressed by Dr. Kaoru Yasui, General Secretary of the Anti-AH Bomb Council. Dr. Yasui, it should be noted, had recently returned from Moscow where he received in person the Lenin Peace Prize.

Foreign Communists Funds in Japan

Japan's leftists received vast sums of money from abroad, according to the Minister of Justice, who asserted that nearly \$ 3 million has been sent here since 1951. The Japan Communist Party is said to have received only \$ 444,000, most of the funds having gone to a number of private agencies such as the "National Council against Nuclear Weapons," for example, which is said to have received nearly \$ 300,000— a charge which the Council emphatically denies.

Amendment of the Religious Juridical Persons Law

The former Minister of Education, Mr. To. Matsunaga, has been appointed chairman of a "Religious Organizations Research Special Committee" of the Liberal Democratic Party to study amendments of the Religious Juridical Persons Law.

History of Religions Scholars Meet

In late August the Ninth International Congress for the History of Religions met in Tokyo. Heretofore, only a small organization composed mainly of European scholars, the Congress this year became truly world-wide. Scholarly papers were read and learned discussions took place during the meeting and a *Unesco* Symposium that followed. While strictly an academic organization, it was a pleasure to see a number of Protestant (including missionaries) and Catholic scholars participate.

Financial support for the Congress came from numerous sources. Being completely concerned with scholarly research it was able to receive substantial help from the Government as well as private institutions, both secular and sectarian. Buddhist schools and denominations pledged \$ 7,500, Shrine Shinto through the Association of Shinto Shrines (*Jinja Honcho*) \$ 2,777, and Sectarian Shinto \$ 3,750, including \$ 2,227 from Tenri-kyo and \$ 830 from Konko-kyo. The Union of New Religious Organizations gave \$ 4,160 the Reiyu-kai \$ 2,777, and Christian organizations, \$ 2,444 (Protestant \$ 2,111, Catholic \$ 333). In other words, Christians carried slightly over ten percent of the total of approximately ¥ 8,430,000 (\$ 23,400) and Protestants nearly nine percent. It is noteworthy that a number of the so-called "new

religion"—*Sekai Kyusei-kyo*, *Rissho Kosei-kai*, *P. L. Kyodan*, *Shinnyo-en*, *Enno-kyo*, *Myochi-kai*, *Myodo-kai Kyodan*, and *Reiyukai*—contributed nearly thirty percent of the total raised from sectarian sources.

Protestant schools contributing were Tohoku Gakuin, Kanto Gakuin, Toyo Eiwa Joshi Gakuin, Aoyama Gakuin, Tokyo Women's Christian College, Doshisha University, Ferris Girls College, International Christian University, Kansei Gakuin, Kobe College, Meiji Gakuin, Japan Lutheran Theological Seminary, Tokyo Union Theological Seminary, Seinan Gakuin and St. Paul's University. The United Church of Christ in Japan was the only Christian denomination to contribute.

Security Treaty Revision

Generally speaking, American-Japanese relations appear to be about as smooth as they have been at any time since the end of the Occupation. While there is considerable disagreement on a number of major issues, there is a greater disposition now than ever before to recognize the validity of each other's reasonable claims. Therefore, it would seem to be a favorable time to consider a revision of the Japan-United States Security Treaty. Unfortunately, however, the Socialist position is so completely at variance with that of the Government that there is little hope at present for any general agreement regarding the proposed revision. To illustrate the point with only one example, the Socialists want to scrap the present treaty entirely and negotiate a four-power treaty with the United States, Communist China, the USSR and Japan as the participants!

Feudalism

Many ancient practices still prevail in rural Japan; but times are changing and year by year inroads are being made upon the bulwarks of conservatism. A case in point is the practice of social ostracism (*mura-hachibu*) against those who violate established community practices. A few years ago in the heart of Hyogo Prefecture five families, who refused to accept a community agreement involving picking mushrooms, were ostracized. No one would speak to any of the dissidents or have anything to do with them, or any of their families or relatives. As the result of a lawsuit, however, the Supreme Court has ruled, six years after the problem arose, that ostracism of this nature is a criminal offense and the offenders were fined. Thus, a milestone in social progress and democracy has been laid. How the local community can be forced to accept the families socially is another matter.

Typhoon Ida

According to the December issue of the Monthly "*Sekai*" (*World*), Typhoon Ida, which hit Japan on September 26, left "more than 1,000 dead or unaccounted for and some 1,600 houses washed away or destroyed" in the Shizuoka area alone. Total damage is estimated at \$50 Million in that prefecture. Since the disaster, relief goods and funds have been pouring into various governmental and civilian, including religious agencies to help the victims. The Self-Defense Forces as well as civilians turned out to clear away the broken houses, timber and debris which covered 392 acres of farm land. Nothing can be done, however, to recover the top-soil washed away in the

floods or restore the land which was covered by sand. The U. S. Security Forces have extended aid by units and as individuals.

BUDDHISM

World Fellowship of Buddhists meets in Thailand

Twenty Buddhist leaders, including the Reverend Kosen Nishizawa, Executive Secretary of the Soto Sect, are attending the Fifth World Fellowship of Buddhists Conference which meets in Bangkok, Thailand, November 20th-30th. They plan to urge the conference (1) to propagate the pacific spirit of the Buddha, to work for the elimination of nuclear weapons, and the establishment of world peace; (2) to establish a place where Buddhist scholars can meet and exchange ideas, and (3) to promote a movement for Buddhist children to beautify "the sacred place of the Buddha's birth."

Asakusa Kannon Temple Rebuilt

Reconstruction of the famous Asakusa Kannon Temple, Sensoji, was observed with elaborate ceremonies in October. A ceremony in which 10,000 priests and laymen participated and a parade of kimono-clad children through the adjacent area marked the opening of forty-five days of celebration. At the initial function, the Indian Ambassador, according to the Japan Times, said in part:

"The reconstruction of this magnificent hall from the ashes of war is at once a symbol of the faith of the Japanese people in their future and their attachment to the traditions and values that have made them great. It is also proof of their devotion to Buddhism which has been the fountain-head of their culture for the past

1,400 years and has moulded their life and thinking.....It is in Buddhist thought and in no other that India, China and Japan representing the East could be united as one. Each nationality has its own characteristic modes of adapting the thought to its environmental needs, but when the East as a unity is made to confront the West, Buddhism supplies the bond.—More and more it is being realized that if the world is to be saved from catastrophe, if man is not to be destroyed by the mighty forces which in his wisdom and scientific knowledge he has helped to unleash, he must follow the right path of tolerance, and non-violence which are the essential teachings of Lord Buddha."

Oeshiki Festival

An estimated 1,200,000 persons are reported to have participated in the Oeshiki festival at Honmoji Temple at Ikegami, Omori, Tokyo on October 12-13 to commemorate the 677th anniversary of the death of Saint Nichiren, the founder of Nichiren Buddhism.

Nichiren in Movies

A Japanese movie producer has turned to the life of St. Nichiren, one of the country's most famous Buddhist priests, for one of its latest box office attractions, "*Nichiren and the Great Mongol Invasion*." It is suggested that this may be Japan's answer to the money-making "*Ten Commandments*," but it is just as likely to be, as suggested by a local critic, an attempt to out-do a Japanese rival that made a small fortune out of "*The Emperor Meiji and the Russo-Japanese War*." The producer, the principal actor, and director are all adherents of the Nichiren faith. The Chief Abbot of

Minobusan presented a rosary to Kazuo Hasegawa, who played the leading role.

Healing Buddha Refurbished

After five years' work and at a cost of \$70,000 the large image of the Healing Buddha at the Yakushiji Temple in Nara has been refurbished. The occasion was marked by an "eye-opening rite" by Chief Abbot Kyoin Hashimoto, who recently achieved some notoriety locally because after a trip abroad he referred to the United States as a land of waste.

Buddhist Monument on Proposed Air Strip

The somewhat notorious Chief Abbot of Nihonzan Myohoji Temple, Fujii Nittatsu, has again created a problem for the Japanese Government by the erection of a fifteen foot stone monument in the area of Sunakawa where the Tachikawa Air Base runway is to be extended. When the disturbances were taking place about two years ago at Sunakawa, the Chief Abbot and a group of his Nichirenist followers in yellow robes were beating their drums, repeating *Namu Myo-ho Renge Kyo*, "Adoration to the Lotus Sutra," and being generally active among the agitators opposing a survey of the property. The monument is an obvious attempt to embarrass the Government authorities.

Young Abbot Objects to Arranged Marriage

The future abbot chief of the powerful Higashi Honganji Sect, who was educated at Harvard University and apparently has a mind of his own about his personal affairs, has declined to comply with marriage arrangements made by sect elders.

SHRINE SHINTO

Meiji Shrine Dedicated

Gala services commemorating the rebuilding of the Meiji Shrine at a cost of \$1,360,000 were observed in Tokyo from October 31st to November 14th. Since its destruction in the air raids of May 25, 1945, the shrine has had only simple, temporary structures to house the god-body (*shintai*) and observe the prescribed rites and festivals. Since rebuilding the Grand Shrine of Ise was considered to take precedence, no fund-raising from the public in general was undertaken on behalf of Meiji Shrine until after the Ise rebuilding was completed. There was some thought also that rebuilding should be delayed until the Imperial Palace had been rebuilt, but this idea was subsequently dropped. The Shrine is constructed of 6,000 cypress trees, most of which came from the national forests on mount Kiso. Rituals were observed every morning by the workmen and, because the structure was erected without nails, a general atmosphere of solemnity prevailed even while construction was underway. Meiji Shrine is dedicated to the veneration of Emperor Meiji whose reign extended from 1867 to 1912.

New Shrines for New "Gods"

Shrine Shinto is finding new avenues of expression in the deification of "spirits," which the devout regard as guardian deities of their respective industries. For example, three thousand confectioners throughout the country recently contributed approximately \$10,000 for a new shrine to the protector of their industry. Until now the Nakajima Shrine in Toyooka City, Hyogo Prefecture, has been regarded as the main shrine of

this particular deity. However, an enterprising individual, who conceived the idea of having a more imposing one in the religious capital of the nation, met with a very favorable response, so now the spirit of *Tajima-mori-no Mikoto*, a legendary figure who served the Emperor Suinin, has been duly transferred and is honored in a sanctuary at the foot of the Yoshida hills near Kyoto. Semi-annual festivals will be observed and at appropriate times national gatherings will honor the deity in Kyoto rather than at the old shrine in Toyooka. "Parishioners" are said to make offerings of sweets and prayers of thanksgiving at the sanctuary.

Not to be outdone by the confectioners, restaurant operators have raised about \$ 12, 000 to build a shrine, likewise in Kyoto, that is to be dedicated to *San-in Fujiwara*, who reputedly was a culinary expert a millennium or more ago. Final ceremonies are scheduled to be held next May when a national convention of restaurateurs will be held. Last year the entertainment world built a small shrine within the Kurumazaki Shrine and dedicated it to *Ame-no Uzume-no Mikoto*, whose gyrations before the cave enticed the Sun Goddess to return to the world. In Yawara Machi outside Kyoto stands an Aviation Shrine, which originally was erected to console the spirits of Japanese victims of aviation, but since 1956 has included some foreigners. Mike Todd is reportedly the latest to be so commemorated. Noodle makers are also said to be entering the lists and soon will have their own sanctuary, but the deity to be honored is as yet not known.

CHRISTIANITY

Japan Orthodox Church

Archbishop Ireney has just completed five years of service in Tokyo as head of the Japan Orthodox Church which was originally founded by the Russian Orthodox Church. The occasion was commemorated by a dinner at which many representatives of the US Security Forces were present. During the postwar era the Church has been in considerable difficulty because of the attempts of communist elements to take over.

Bishop Yashiro honored

Bishop Hinsuke Yashiro of the Anglican Episcopal Church has been awarded the degree of Doctor of Divinity by the University of Oxford because of his "contribution to religious causes."

An Atomic Reactor for St. Paul's University

St. Paul's University is to have an atomic reactor for research purposes, according to newspaper reports, which say that the House of Deputies of the Protestant Episcopal Church in the US has voted to raise \$ 360, 000 for this purpose. "The Japanese," said an Episcopal clergyman, "know little of atomic energy's blessings but much of its curse."

Catholic hymns in Buddhist Temple

In late October a Catholic priest and his parishioners provided a program of Christian music for the benefit of elderly people as a part of services to commemorate the installation of an organ in a temple in a small town in Nagano Prefecture. The priest of the temple is very much interested in some 300 elderly people of his parish

and invites well-known lecturers to his temple twice a month to speak to them. According to reports, the old folks listened with unusual attention to the ten-minute talk on the Catholic Church.

Seventh Day Adventist Youth Congress

In October some five hundred delegates from Seventh Day Adventist Churches in Japan, Korea and Okinawa attended a Youth Congress at the denomination's Japan Missionary College in Naraha Machi, Chiba Prefecture.

NEW RELIGIONS

Faith Healing Tragedies

Just as a few crimes by foreigners affect the reputation of all foreigners, especially servicemen, in Japan, so new religions, so-called, are going through an extremely difficult period in which the excesses of a few blacken the reputation of all. Christianity, itself, has had to face this situation at many

times in the past two millenniums. An Osaka Newspaper reports the arrest of a "witch doctor" on charges of inflicting bodily injury resulting in death of a young woman who had been ill with a cold and had frequented the faith healer's center. The father was also held on charges of complicity. A second unfortunate case was uncovered in Kawasaki, Kanagawa Prefecture, where a dockworker went to the church of "The Greater Universal Spiritual Enlightenment"—a postwar "new religion"—to have his stomach ulcers cured. That was on a Friday. Saturday morning, when his battered body was delivered at his home, his wife was so stunned that she died the next day. Thirty-five years ago the compiler lived next to a temple where exorcism was commonly practiced. The cry of agony emitted by the sufferers is still a vivid memory. There were no "new religions" then.

Sidelights

The latest and fastest train on the Tokyo-Kobe run is the *Kodama*, which leaves the capital at 7 a. m. and reaches its destination 7 hours and 13 minutes later. Old residents can remember when this trip took more than double this time.

* * *

Tokyo's population as of August 1 was 8,805,117, an increase of 286,495 *in one year*.

* * *

700,000 workers were victims of accidents on their jobs last year. 5,600 died. The estimated economic loss was 150 million yen!

* * *

The Ministry of Agriculture and Forestry estimates that only 5 percent of the 1,140,000 farming households can live on their farm income alone. Sixty percent earned more from "side work" than from farming.

* * *

In 237 villages throughout the country there are no medical services whatsoever.

* * *

Sleeping sickness killed 399 adults and children in the summer of 1958.

The Book Shelf

Compiled by *THOMAS McDANIEL*

JAPANESE RELIGION IN THE MEIJI ERA

Compiled and edited by Hideo Kishimoto. Translated and adapted by John F. Hous. Tokyo: Obunsha 1956.

The splendid contribution of the Centenary Culture Council Series to our knowledge of the Meiji Period has been noted previously in this department. The volume now being belatedly reviewed is no exception. Dr. Hideo Kishimoto of Tokyo University presents here the field of religion in Japan, and Dr. John F. Hous of Tokyo International House has produced a very good translation and adaptation. No one interested in this subject, who has not already covered the field thoroughly or read the original can afford to omit reading this book. Perhaps its most noticeable and appreciated features are the freshness of approach and the general absence of the stereotypes so frequently encountered in this field.

In order to prepare the reader for the Meiji Period, Dr. Kishimoto opens the volume with an especially informing introduction on "Religion during Tokugawa," which is as clear and penetrating an analysis of the subject as can be found in such a concise form in English. Part One on "Shinto" by Professor Ichiro Hori of Tohoku University and Associate Professor Yoshio Toda of Kokugakuin (Shinto) University will be more than ordinarily interesting to those concerned with the development and authority of that faith as a state cult. The following chapter headings indicate the contents:

"Transformation of Shinto into a National Religion," "Failure of Shinto as the National Religion," and "Shinto and the Official

Recognition of Religious Freedom."

In connection with the last named the following quotation will indicate the general attitude of the authors:

"It would seem as if the theory that State Shinto was not a religion should have solved the conflict of religious freedom versus the state-supported cult. No matter how cleverly one argues, however, it is impossible not to recognize that Shinto is a religion. . . It was apparent that to claim that Shinto was not a religion was nothing more than a ruse."

Part Two on "Buddhism," by Dr. Fumio Masutani of the Tokyo University of Foreign Studies and the Reverend Yoshimichi Undo of the Nakayama Cultural Studies Institute opens with the following statement:

"During Tokugawa, the government used Buddhism as part of its administrative machinery and, in return, gave Buddhism financial support. One of the first acts of the new Meiji government was to take upon itself the responsibilities previously relegated to Buddhism and remove the support."

Perhaps it was inevitable that the political and international situation, and especially the problems which arose from the confrontation of Buddhism and Christianity, should be given major consideration, but it would have been helpful if more attention could have been given to the position of Buddhism in the local community and among the

people at that time. In spite of this, however, the revitalization of Buddhism, which took place as the result of government oppression, the new impact of Christianity—"Many people feared that Japan would be completely Christianized within a few years"—and the first contact with European scholarship in the field of Southern Buddhism, is clearly depicted.

In view of the relative paucity of objective material on "Christianity" in English by Japanese scholars, the account by Dr. Kiyoshi Ohata of St. Paul's University and Fujiro Ikado of the Tokyo University Institute of Religious Studies in Part Three is very welcome. The four chapter headings are as follows: "Preparations for Evangelism (1853-1873)," "Establishing the Church and Increasing Evangelism (1873-1890)," "The Period of Testing (1891-1900)," and "The Period of Stability (1901-1912)." Questions might be raised regarding a number of points in the account, but this would lead into too detailed a discussion. Probably for many missionaries this chapter will prove to be the most valuable in the book.

In Part Four on "Religion and Social Developments" Dr. Ichi Oguchi of Tokyo University and his assistant, Hiroo Takagi of the Oriental Studies Institute of the same institution discuss "Late Tokugawa Social Changes," "Religious Effects of Social Changes during Meiji," "Government Attitudes Towards Religion," and "Religion and Culture."

In spite of what had been said about the value of the volume, it is not without some defects which will be quickly noted by most readers. One is the amount of space given to the Tokugawa Period, on the one hand, and the post-Meiji period, on the other. In some cases there is even mention of post-World War II conditions! A second

point is that of duplication. Useful as it is to have the same material presented by two or more writers, it would have been a better volume if one competent authority had discussed "Religions and Government during Meiji" and the other writers had omitted the subject. A third criticism is the lack of balance. Shinto has sixty-four pages and Buddhism seventy-two, Christianity is given one hundred-forty pages,—a disproportionate amount from any point of view. But none of these defects distract seriously from the volume. Especially if the reader considers that he is actually reading five independent sections rather than a carefully edited volume. Dr. Kishimoto, the editor, was suffering from a serious illness at the time the book was being produced and was unable to even read, not to mention edit, anything but his own introduction.

Two questions occur in regard to the translation. One is the use of "State Shinto" as an equivalent for *Jinja* or *Jinja Shinto*,—terms which should be literally translated "Shrines" and "Shrine Shinto". To be sure, *Jinja Shinto*, was "State Shinto," but the Japanese equivalent of "State Shinto" is *Kokka Shinto*, a term usually used by foreigners but not found very frequently in the writings of Japanese scholars. A second question arises in connection with the sentence on page 17 which reads, "The Constitution of 1889 publicly recognized Christianity for the first time." This will surprise readers who know that the Constitution makes no mention of Christianity, or any other religion, for that matter, directly or indirectly. The sentence in question should read, "Christianity had to wait until the Constitution of 1889 before it was permitted openly or officially." Article 28 of the Constitution guaranteed freedom of faith.

UNTIL THE DAY DAWNS

by James A. Cogswell. Board of World Missions Presbyterian Church

U. S. 1957., 226 pp. \$ 1.25.

This is a history of the mission work of the Southern Presbyterian Church in Japan, written for Southern Presbyterians by a Southern Presbyterian missionary, but has much value for all of us. The bibliography in the back is helpful, and it makes a good basic check-list for the Japan missionary.

The first chapter, "Behind the Closed Door", gives a valuable sketch of Japanese history, including the respective roles played by Buddhism, Shinto and Confucianism. A moving account is also included of the martyrdom of early Catholic missionaries and converts.

Chapter two, "The Door is Opened Slowly", recounts the coming of the first missionaries: Liggins and Williams (Episcopal) on May 2 and October 1859, Hepburn (Presbyterian), and Brown, Simmons and Verbeck (Reformed). In 1860 the Grables (Baptist) and Ballaghs (RCA) brought the total to fourteen. Sketches of the life and work of the "giants"—Hepburn (medicine), Brown (educational) Verbeck (government) and Ballagh (prayer)—help us youngsters.

1869 saw the second influx of missionaries, and by 1872 there were twenty-eight missionaries representing six groups in five areas. Cogswell notes, and this writer wishes to emphasize, that every advance in the evangelization of Japan has been born in earnest prayer. In a week-long prayer meeting in 1871 the first church and the well known Yokohama Band found their beginning.

"The Harvest is Plenteous" tells of the period of advance from 1873 through 1888. By 1888 there were 25,000 believers, 249 churches, 142 pastors, and 451 (!) missionaries. In 1876 the historic union of Presbyterian and Reformed churches took place on the basis of the historic Reformed Church creeds and catechisms, the *Nihon Kirisuto Ittchi Kyokai*, the United Church of Christ

in Japan. In 1888 this church had 8,690 members and remained the largest Protestant group throughout its existence.

This was a period of enthusiasm for western things and rapid advance in the church. But the promulgation of a conservative constitution based on the Emperor's divinity in 1889 and especially the Imperial Rescript on Education in 1890 marked the beginning of a deep seated resistance and opposition to Christianity. Chapter four, "There are Many Adversaries", tells of this opposition based not a little upon the American attitudes toward Orientals and the dawning realization that the West was something less than a Christian Heaven. There was also the sweeping in of the modern tide of Western skepticism and later the radical interpretation of the Scriptures.

The period between 1905 and 1918, recounted in the chapter, "Advance Under Tension", was a time of great national self consciousness, military and economic advance, and great ideological ferment. These factors, together with the problem of immigration to the U. S. and the anarchists' plot against the Emperor's life in 1910 (two plotters being Christian) mitigated against Christianity. The 1911 law requiring attendance of students at national shrines, the death of the Emperor, and the resurgence of Buddhism created additional obstacles.

Chapter six, "Experiment in Democracy, recounts the period from 1919 through 1930. 1925 saw the establishment of the universal manhood suffrage law, a fourfold increase of voters. It appeared in the twenties that Japan's feet were firmly set on the road to peace. The communist movement arose and was firmly suppressed. Liberalism without a Christian foundation helped bring on the militarist reaction of the thirties. And one of the blackest marks against the West, which still affects mission work, was the Oriental

Expulsion Act of 1924, "by the close of this period the Japanese people had come to feel the spiritual vacuity of a purely materialistic democracy." (p. 121). The only spiritual force powerful enough to move into the vacuum was State Shinto.

The period from 1931 to the beginning of the war is discussed under the heading, "The Gathering Storm". The 1931 Manchurian incident and Japan's departure from the impotent League of Nations set the stage for the militaristic fanaticism of the thirties. As Cogswell notes, it was fundamentally a religious fanaticism, a nation seeking blindly and unreasoningly to cling to a unified and purposeful national goal however mythological and disastrous.

Then came the war, internments, repatriations and acts of courage and unquenchable Christian love on the part of the Japanese colleagues. This is told of in the chapter entitled, "The Cross in Eclipse". Cogswell says, "All in all, the picture of the Christian church in Japan during the war years is a very dark and tragic one. It is a picture of the body of Christians passing through the valley of the shadow of death, groping for light, and having to walk in the dim haze of what light was available to them." (p. 169). As he suggests, the resistance and martyrdoms of individuals and groups like the Holiness Church must be admired. On the other hand, this writer would have appreciated a strong statement to the effect that no Westerner stands in any position to pass any judgment upon any Japanese for his stand taken during the war.

Chapter nine, "The New Beginning", tells of the postwar period of suffering and reconstruction. The churches suffered greatly. 457 of two thousand Protestant churches had been completely destroyed, 175 in Tokyo. 331 parsonages had

been destroyed. Almost half of Christian school facilities had been totally destroyed or badly damaged. Pastors had died or were seriously undernourished or ill. Christians were scattered and many gone.

Cogswell briefly sketches the recognition and situation of the Kyodan and summarizes: "The Kyodan had a long road before it in attaining unity of creed and polity; yet it had made the decision to stick together and work toward a church expressing organically the oneness of Christians in their one Lord." (187).

The final chapter, "Facing the Dawn", tells of postwar emphases of the mission on literature, radio evangelism the founding of the Yodogawa Christian College, of which the author notes: "All members of the faculty are evangelical Christians subscribing to the Westminster Confession of Faith." (217).

One statement which should be questioned is Cogswell's contention that International Christian University has "strictly adhered to" its constitutional provision that professors must be "evangelical Christians". (p. 212). It is by a considerable stretch of the terms that *Mu-kyokai* adherents can be called "evangelical". The ICU constitution does not, I believe, use the term "evangelical". But perhaps the more serious question is whether a church which makes baptism and the Lord's Supper optional for membership (as at ICU) should be called a "church" at all; it's rather more like an inter-faith chapel such as we see on the American secularized campuses. It should be a church or quit pretending to be.

The postwar missionaries generally have a sad lack of perspective in seeking to make a witness in Japan. This book will help fill the gap.

Vern Rossman

THE HOKUSAI SKETCHBOOKS:

Selections from the Manga, by James A. Michener. Tokyo: Charles E. Tuttle Co., 1958. 286 pp. ¥ 2,700 (\$ 10.00 in U. S. A.).

"In 1814 the citizens of Tokyo and Nagoya, two large cities on eastern seaboard of Japan's major island were offered an inconspicuous, flexible, paper bound book approximately 15.6 centimeters wide by 22.7 centimeters high. The book's title was *Hokusai manga*. . . (and) the name Hokusai identified it as the work of one of the most popular artists of the day." In 1958 the reading public of the Tuttle series, "Books to Span East and West" were offered an attractive and well bound volume of approximately the same size, entitled *The Hokusai Sketchbooks: Selection from the Manga*. This volume contains a wide selection of Hokusai's sketches which originally appeared in the fifteen volume *Manga*. And the name of the compiler and author, James A. Michener, identifies it as the work of a good student of Japanese life and history, as well as a very capable and interesting writer on Japan.

The reproduction of the sketches in this recent volume has been done very carefully and effectively. At the beginning of the book is an insert of two plates which were done in the traditional way by the contemporary artists Hambei Okura and Heihachi, using almost the same tools and methods as those of Hokusai's day. The rest of the sketches of the anthology were reproduced by a three-color offset lithography process which has yielded a very striking similarity to the original method. The page arrangement and construction

is the same in this anthology as in the original volumes of the *MANGA*.

The book contains in addition to the one hundred and eighty-seven sketches and hundreds of text decorations an introductory essay dealing with the personal history of Hokusai and the history of the *Manga*. In the history of the *Manga*, Michener presents a short summary on the contents of each of the fifteen volumes. An index and a "breakdown of the plates" is also given so that the reader may study and view the plates along with the summaries.

The plates are selected from the many volumes and arranged into nine categories, namely: people, fauna, flora, landscapes, the past, grotesqueries, techniques, architecture, and forerunners. Accompanying each plate is a short commentary paragraph by the author in which he identifies the context of the sketch or gives a personal criticism (usually positive) of it.

This volume would serve as a good introduction to the novice in Japanese art for the selection of sketches from this famous artist include in themselves enough history, sociology, humor and wit to make the study as pleasant as it is beneficial. But not just the novice or amateur will find enjoyment or profit, so also will the specialist and student.

Tom McDaniel

CHATS ON JAPANESE PRINTS

by Arthur Davidson Ficke. Tokyo: Charles Tuttle Co., 1958. 456 pp., ¥ 1,450 (\$ 4.75 in U. S. A.).

This volume is a reprint of a work by A. D. Ficke which was first published in 1915. The only change in this edition is the addition of a five page preface by the author's wife. That this volume is not a revised edition is greatly to be

regretted. Factual corrections and additions to the study of Japanese art are all taken care of by the following sentence: "Such facts are of importance to specialists in the field and should be checked by them in recent authentic books. . ."

(Preface p. 7).

The good value of the book would have been greatly enhanced by the mere additions of footnotes or an appendix on items of new knowledge of corrections. The student or amateur of Japanese art must be left in the dark as to what details remain as written in 1915 and those which have been changed since then. This defect in the book is especially evident in the last chapter entitled "The Collector." The very detailed account of what one might expect to pay for a print according to its condition is of only relative value since indeed the pound (£) is not what it was forty-three years ago.

In spite of this weakness the book is to be highly recommended as a good introduction to the history of the art and artists of woodblock printing. The manner in which the author has combined historical fact, critical analysis, and a poetic style makes this book an extremely easy to read and enjoyable introduction to the art and its history.

The book consists of eight chapters, five of which deal with the different periods in the history of woodblock printing. The author divides the

history of the art as follows. The first period is that of "The primitives" (1660-1764) going from Moronobu to the invention of polychrome printing. The second period is that of "The Early Polychrome Masters" (1764-1780) lasting from the invention of polychrome printing to the retirement of Shunsho. The third period is the period of "Kiyonaga and His Followers" (1780-1790) and lasts for only the productive years of Kiyonaga. The fourth period is the period of "The Decadence" (1790-1806) which terminates with the death of Utamaro. And the final division brings on "The Downfall" (1806-1858) and lasts from the death of Utamaro to the death of Hiroshige.

The author's style is to introduce the masters of the various periods and then to introduce the school of followers. The use of numerous illustrative plates is very helpful, although the use of color would have even better. The book is indeed a good handy reference book and should be in the library of any student of Japanese history, art or culture.

Tom McDaniel

Every *thoughtful* missionary in Japan will want to make plans to attend
The 1959 ANNUAL CONFERENCE
of the
FELLOWSHIP OF CHRISTIAN MISSIONARIES
to be held
JULY 21-24 on the Campus of International Christian University

A unique conference for study, discussion, and inspiration, in commemoration of the Centennial Year of Protestant Missions in Japan.

With the Missionary Fellowship

I. Personals

Compiled by *MARY CATHERINE FULTZ*

FURLOUGH NEWS

The IBC reports the arrival of the following new missionaries during the summer and fall months of this year:

BARRETT, Miss Bobbie Gay (J3) to Keimei High School, Kobe; BARTLETT, Miss Ruth (J3) to Kobe Jogakuin, Nishinomiya; BISHOP, Mr. and Mrs. Douglas, to Canadian Academy, Kobe; BISCO, Miss Barbara (J3) to Kobe Jogakuin, Nishinomiya; BROWN, Miss Evelyn (J3) to Miyagi Gakuin, Sendai; CAMP, Mr. and Mrs. James, to Canadian Academy, Kobe; DENTON, Mr. Harvey (J3) to Aoyama Gakuin, Tokyo; GILLILAN, Miss Joyce (J3) to Hirosaki Girls school, Hirosaki; GISH, Mr. George, Jr. (J3) to Nagoya Gakuin, Nagoya; JOHNSON, Rev. and Mrs. Forrest, to Language School, Tokyo; KASCHER, Miss Rosemarie A. (J3) to Kwassui Junior College, Nagasaki; KIYUNA, Mr. Kenneth (J3) to Chinzei Gakuin, Isahaya; LUCAS, Mr. Charles E. (J3) to Kwanset Gakuin, Nishinomiya; McGOLDRICK, Miss Aileen (J3) to Ferris Seminary, Yokohama; McMULLEN, Mr. and Mrs. John, Language School, Tokyo; MORRIS, Miss Jean F. (J3) to Hokusei Gakuin, Hokkaido; NOWLIN, Miss Joy (J3) to Seibi Gakuin, Yokohama; OTT, Miss Frances (J3) to Osaka Jogakuin, Osaka; PILCHER, Rev. and Mrs. Raymond,

to Kwansei Gakuin; REDEKOP, Mr. William (Contract Teacher) to Aoyama Gakuin, Tokyo; REYNOLDS, Miss Nancy (J3) to Miyagi Gakuin, Sendai; SAITO, Miss Eva (J3) to Hiroshima Jogakuin, Hiroshima; SCHA-AFSMA, Mr. and Mrs. Henry, Language School, Tokyo SCHULTZ, Miss Elizabeth, to Baika Gakuen, Osaka; SMITH, Miss Susan (J3) to Kwassui Junior College, Nagasaki; STOUFFER (J1) to Kobe Jogakuin, Kobe; VAN HOEVEN, Mrs. James (J3) to Ferris Seminary, Yokohama; and WHITFIELD, Miss Margaret (J3) to Seiwa Joshi Tanki Daigaku, Nishinomiya.

Missionaries who returned from furlough during the summer and fall include: BARKER, Rev. and Mrs. Robert, S., to Sapporo; BROWN, Miss Mildred, IB House, Tokyo; BRUNS, Rev. and Mrs. Robert, to Language School, Tokyo, for one year of study; BYLER, Miss Gertrude, to Fukuoka Jogakuin, Fukuoka; CHAPMAN, Rev. and Mrs. Gordon, to Tokyo; FIREBAUGH, Miss Martha E., to Tokyo Women's Christian College, Tokyo; GILES, Miss Rebecca, Iai Joshi Koto Gakko, Hakodate; GRAHAM, Dr. and Mrs. Lloyd B., to Kwansei Gakuin, Nishinomiya; GWINN, Miss Alice E., to Tokyo; JUTEN, Miss Shirley, to Tokyo; KEIGHLEY, Rev.

and Mrs. Leonard, to Kokura; KELLERMAN, Miss Jean, to Tokyo; KLEINJANS, Dr. and Mrs. Everett, to ICU, Tokyo; LANDIS, Miss Janell Jean, to Sendai; LEITH, Miss Isobel, to Hakodate; NORTON, Rev. and Mrs. Richard to Kobe; SCHNEIDER, Miss Doris, to Osaka; SKILLMAN, Dr. and Mrs. John, to Tokyo; THURBER, Rev. and Mrs. L. Newton, to Kyoto; TROXEL, Rev. and Mrs. Delbert, of Language School, Tokyo, for one year of study; and URQUHART, Miss Betty A., to Shimonoseki.

DARBY, Miss Larura, to Kobe; SAUNDERS, Miss Violet, to Tokyo; HIBBARD, Miss Esther, to Kyoto; THOMPSON, Rev. and Mrs. Everett, to Yokosika; and DOUGLAS, Miss Leona, to Kofu.

Missionaries who left for furlough during the summer included the following: MOORE, Miss Helen, and CURRY, Miss Olive, left for the U. S., via Asia and Europe, in July. CHAMBERLAIN, Miss Addie (J3) completed her term and returned to the U. S. in August. HUGHES, Miss Hazel, and MAYER, Miss Margery, returned to the U. S. in August for furlough. The latter was accompanied by her parents who had been in Japan for the World Convention on Christian Education. MCLAIN, Miss Marie, returned to the U. S. in August for a health furlough. PEAVY, Miss Anne, JONES, Miss Mary, PETERSEN, Miss Tordis, and ANDERSON, Miss Irene, returned on furlough to the U. S. in September.

In November, RORKE, Miss Luella, sailed for pre-retirement furlough in Canada, returning via ports in Asia and Europe. Her sister, Miss Laura RORKE, who taught in Tokyo Joshi Dai during the past year, accompanied her. After December, their address will be 607 O'Conner Street, Ottawa,

Ontario, Canada. RAHN, Rev. and Mrs. Robert, returned to the U. S. in October, where their son, David, will be in Herrick Hospital, Bartlett, Illinois, for continued treatment. The Rahn's address will be 440 South Street, Elgin, Illinois. PALMORE, Rev. and Mrs. P. Lee, left in early November for furlough in the U. S.

BIRTHS

Additions to IBC families include the following:

Elizabeth Ann ORTH, born July 21, 1958; Donna Grace RIDLEY, born August 14, 1958; George Eric NORTHUP, born August 14, 1958; Victoria Jean PALMORE, born September 3, 1958; and Deborah Annette PARSONS, born August 17, 1958.

Also Beverly Gail MEYER, born November 2, 1958; and Mark William KORVER, born November 4, 1958.

PS missionaries welcome the following new arrivals:

Frances Nell McCALL, born to the Rev. and Mrs. Don McCall, October 22, 1958, Glenn Edward KELLY, born to Mr. and Mrs. Merle Kelly, November 2, 1958.

ENGAGEMENT

Announcement of the engagement of Miss Jean ANTHONY to Mr. Kenneth L. JACKSON has been received.

VISITORS

Mrs. Ethel LITTLEJOHN, who had been visiting her daughter and son-in-law, Dr. and Mrs. Gwilm LLOYD, of Kyoto returned to the U. S. in late August.

Mrs. P. P. McCAIN is visiting her daughter and son-in-law, the Rev. and Mrs. John REAGAN, in Kobe.

Col. and Mrs. Roy LECRAW, of the Presbyterian Church U. S., are giving a month of their time to the Japan Presbyterian U. S. Mission, during November and December, visiting and working in the different stations of the mission. They are also visiting other missions of their denomination in the Far East and helping in similar ways. Members of all missions concerned give them a hearty welcome and express appreciation for their services.

Note: The compiler of this column will go on furlough in the spring of 1959 and resigns from the JCQ staff after the publication of the January, 1959, issue. She wishes to thank all those who have cooperated by sending in materials for the column during the two years she has worked on it. M. C. F.

J. C. Q. likewise extends its grateful appreciation to Miss Fultz for her time consuming and patient effort. Ed.

II. Meetings

JCQ has been asked by Dr. Franklin H. Littell, Professor of Church History in the Chandler School of Theology, Emory University, Georgia, to make announcement of the INTERNATIONAL CONFERENCE ON THE HISTORY OF THE CHURCH STRUGGLE DURING THE NATIONAL SOCIALIST PERIOD to be held in Germany August 17-20, 1959. This Conference (under the auspices of *Kommission fur de Geschichte des Kirchenkampfes in der nationalsozialistischer Zeit* of Evangelical Church in Germany) will probably be held in Baravia and the participation of scholars from other countries is desired. Dr. Littell suggests that "one or more Japanese scholars might be in Europe next summer and interested in participating." Anyone interested should communicate with the secretariat at Alsterglacis 1, Hamburg 36, Germany, or Dr. Littell at Emory University.

Plans for the observance of a JAPAN PROTESTANT CENTENNIAL apart from that to be observed by various church bodies and the National Christian Council are

continuing apace according to announcement by John N. Schwab, Vice Chairman of the Japan Protestant Centennial. An independent, inclusive venture of missionaries and Japanese Christian leaders who subscribe to a simple "creed" — "The Bible is God's Infallible Word. . . . 2 Timothy 3: 16" — the celebration will feature as speakers Dr. Oswald J. Smith, Pastor of People's Church of Toronto and Dr. Roger Nicole, a Swiss Theologian teaching at Gordon Divinity School near Boston. Local expenses will require a sizeable subscription by missionaries and an appeal has been made for missionaries to contribute by taking ¥ 1,000 "shares". Writes Dr. W. A. McLlwaine, Chairman, in a recent circular letter: "Will you not join with us as we meet next year to Celebrate the Japan Protestant Centennial, on the basis that the Bible is the fully inspired, infallible Word of God, the only rule of faith and practice?"

In view of this celebration and the desire to cooperate as fully as possible in such observances as are being planned by the

Japanese Christian bodies the FELLOWSHIP OF CHRISTIAN MISSIONARIES IN JAPAN is combining its observance of the Centennial with its Annual Conference. Full announcement of this meeting will be made at a later date (see President James Cogswell's "President's Page" in this issue) but the plan is for a special "study-type" conference in which not only an unbiased survey of the past can be undertaken but in which adventurous and creative thinking can be undertaken as regards the future. A special Program Committee consisting of Rev. Norman Nuding (Lutheran), Rev. Dr. Richard Drummond (IBC-Presbyterian) and Rev. Richard Merrit (Episcopal), has been named by the Executive Committee of FCM and plans are well advanced. Both devotional and discussion leaders from abroad have been secured and local leaders are being sought. This special committee has been meeting frequently and then sharing in the monthly meetings of the Executive Committee.

In a spirit of prayer and seeking the FCM leadership is endeavoring to plan a summer conference that will be not only unique but significant. The dates are July 21-24 and the place will be the campus of International Christian University in Mitaka, Tokyo. The suggestion that "quality not quantity" is the goal in attendance should prompt every missionary concerned with deepening his own understanding of the Japanese Christian situation and dedicated to a more effective Christian ministry in Japan to plan now to attend. Reservations will be called for in the near future and these will be on a first-come-first-served basis. Watch for further announcements.

JCQ reminds its readers that 1959 FCM dues are now due and can be paid at any time to the Treasurer, Dr. George Hays. His address appears on page 2 of this issue with those of all members of the FCM Executive.

III. Correspondence

The Editor has been the recipient of only a few items of mail other than that necessary to the securing of materials and other business, and, consequently, a "reader's forum" is not forthcoming in this issue. Typical of the "praise" for the last issue (and JCQ hesitates to publish *only* the praise it receives!) is this one:

I cannot express adequately my appreciation for JCQ's feature on the Peace Movement (October, 1958). I compliment you for being so open minded and far-sighted as to include a feature of such importance to the Christian witness in Japan, and Dr. Peachey for presenting so impartially various views of a con-

troversial question . . . I hope we can have more articles of a similar nature . . . It was only a short time ago that we subscribed to JCQ but we certainly appreciate it—its purpose and its content. Keep up the good work.

Sincerely yours,
Doyle C. Book

There was *one* letter of criticism but this was marked in large letters at the top: **CONFIDENTIAL NOT TO BE PUBLISHED IN ANY FROM.** JCQ thus regrets that it cannot share with its readers such criticism as it received.

Dr. Franklin H. Littell of the Chandler School of Theology of Emory University

wrote:

I was delighted to see that you had given the word to my friend Paul Peachey in a recent issue; we were together in Germany, and I count him as one of the best of the younger church leaders.

The Editor is also in receipt of a copy of a letter addressed to a select number of Japanese leaders and missionaries by Rev. Kenny Joseph, former Editor of *The Japan Harvest* in which Mr. Joseph proposes a special committee for the purpose of survey-

ing the Japanese Christian situation and publishing a set of *reliable* statistics. While Mr. Joseph indicates he is only the "middle-man" attempting to bring together those who could accomplish this, he feels that all Christian groups in Japan and representatives of both the *Harvest* and the *Quarterly* should be included. *JCQ*, eager to see any degree of cooperation between those who appear to be in very diverse "camp" heartily approves Mr. Joseph's suggestion.

THIS SPACE
was reserved for
YOUR CONTRIBUTION
which never came

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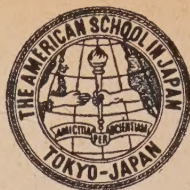


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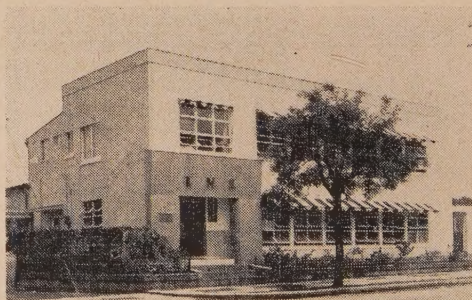
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